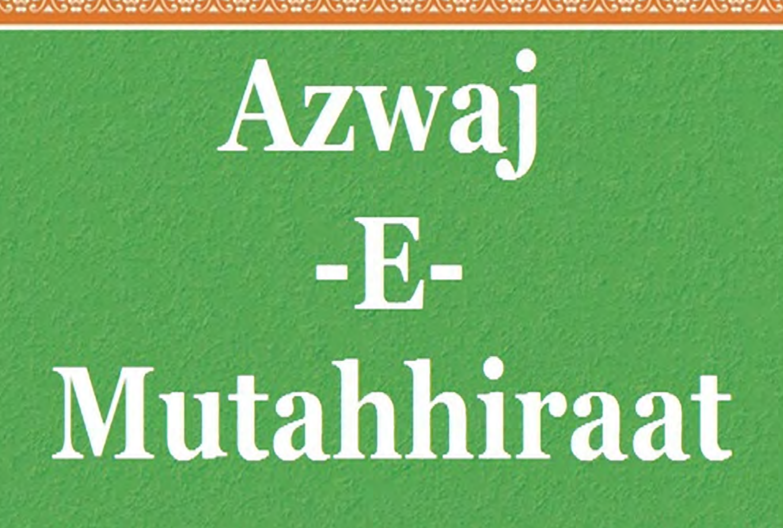


# Azwaj -E- Mutahhiraat

## The pious wives of the holy prophet(pbuh)


**Maulana Muhammad Idrees Patel Falahi**

Translated in English By

**Hafiz Master Md.Sajid Memon Naswadi**



Publisher

**Idarah Faize Daarain**

# AZVAJ-E-MUTAHHARAT

ازواج مط ّ□رات

The pious wives of the holy prophet ﷺ

by
Maulana Muhammad Idrees Patel Falahi, Varethi.
مولانا محمد ادریس فلاحی وریٹ□ی

Translated in English

by

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Publisher Idarah Faize

Daarain.
At Post Varethi-394110, via Kim,
District: Surat, Gujarat, India.
Phone: +91-2623 233262
+91-9879241564

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

*"AN NABIYYU AWLAA BILMU'MINEENA MIN ANFUSIHIM WA AZ WAA JUHOO UM MA HAA TU HUM"*

The Prophet ﷺ is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage).(Suratul Ahzaab Verse no.6)

*O Believers! Read the biography of your mothers (the wives of the holy prophet ﷺ ) and make it an ideal for your lives.*


Name of the book: The pious wives of the holy prophet ﷺ.
(AZWAAJ-E-MUTAHHARAT)

Author (Gujarati): Muhammad Idrees Patel Falahi, Varethi.

Translator: HaFiz Sajid Memon

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Sister Shahin A.Qaadir Shaikh, Kathor

Page:

First Edition: 2009

Price:

Publisher: Idarah Faize Darain, Varethi, Dist. Surat, Gujarat, India
**Phone: +91-2623 233262 Cellular no: +91-9879241564**


## INDEX

الْحَمْدُ للّهِ ربِّ الْعَالَمِين

All praises are due to Allah who created man, created him first out of soil and moulded him in the best shape and then conferred him superiority and control over each and every living creature. In other words He made him his vicegerent on the earth, taught him how to read and write and the art to express his feelings in the form of words. This is the very art which gave him superiority and triumph over the angels who, at the time of his creation objected, *"Will You place therein those who will make mischief therein and shed blood"* (Surah Baqarah Verse no.30) to which Allah elevated said, *"I know that which you do not know."* (Surah Baqarah Verse no.30) After his creation Allah taught him the names of things and after bestowing this art, He questioned the angels, *"Tell Me the names of these if you are truthful."* (Surah Baqarah Verse no.31) They replied *"Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."* (Surah Baqarah Verse no.32) This was the first exam in which Allah gave man victory over the angles and Iblees.

Then for the second time, He created him with a drop of dirty water (Semen) which had in it no virtue, but when the divine power of Allah worked over it, transformed its vices into virtues.

This humble slave too places himself at the mercy and taufeeq of Allah and thanks Him for He has shaped me in the best form out of *"When he was nothing to be mentioned?"* (Surah Dah'r Verse no.1) guided me to the straight path and gave the taufeeq to transform the message of the holy prophet ﷺ in English language. *Hazrat Maulana Muhammad Idrees Sahib Falahi* gave this humble the book, *"The pious wives of the holy prophet ﷺ"* in Gujarati language. When I passed through its few pages, a strong desire was born in me to mould this book into English language and by the grace of Allah it was moulded too. May Allah accept this endeavour and make it a means of creating the true love of *"The pious wives of the holy prophet ﷺ"* and a means of gaining Allah's pleasure, nearness and salvation on the day of resurrection! (Aameen)

At last I would like to disclose that I have adopted *Dr. Muhammad Taqi-ud-Din Al-Hilali, & Dr. Muhammad Muhsin Khan's* translation, at the same time request you to invoke for the mentioned translators of the holy Qur'aan, the proof readers of the of the present work Maulana Manzar Qasmi Sb. (Former head of Enlish Dept. Darul Uloom Markaze Islami, Ankleshwar.) and sister Shahin A.Qaadir Shaikh (English teacher M.A.I. English-Medium Primary School, Kathor) and also for the writer of this book *Hazrat Maulana Muhammad Idrees Sahib Falahi.* I would be pleased to receive your feedback in the form of your valuable suggestions.

End and Salutation,
Hafiz Master Sajid Memon Naswadi,
English teacher Jamiah Qasimiyyah Arabiyyah,
Kharod, District Bharuch Gujarat India.
Cellular ph.no.+91-9428427819

## Some valuable words

**Hazrat Maulana Zulfiqaar Saahib Shaikhul Hadees Madarsah Falaahe Daarain, Tadkeshwar.**

*Bismihee-ta-aalaa*

The ones trained at the abode of the prophet ﷺ the pious mothers of the believers are a matchless ideal for the believing women.

Every chapter of their life was completed under the supervision of the holy prophet ﷺ. They were fortunate to behold the life of the prophet ﷺ with profound intimacy. So, who can attain the peak of their status & place? Therefore every Muslim woman must make their lives a torch of the way for herself.

A great treasure on the lives of the mothers of the believers & the pious wives of the holy prophet ﷺ is available in other languages, but of course there is a need of such book in Gujrati language in which the life history of the pious wives of the holy prophet ﷺ, their ascetic & devout life have been presented before the mothers and sisters of Muslim community.

Alhamdu-lillaah ***Molvi Idrees Falaahi*** has fulfilled this need in an elegant style. The said person, after quoting the brief details of each of them in few sentences has made at last conspicuous the lesson & counsel attained from their lives & distinctive features.

He showed this manuscript to his humble too, and read it out in Gujrati language itself; to the best of as much I could understand, I am justified to write that by the efforts of this young writer, Muslim women will be benefited a lot. They can adorn their lives by studying this book.

I invoke Allah to confer this book the honour of acceptance. (Aameen)

Humble,

(Hazrat Maulana Sayyid) Zulfaqaar Ahmad ghufiralahoo

## BRIEF INTRODUCTION

All praises are solely for the holy self (Allah) who created the human beings of the entire world out of a man & a woman and thousands of salutations to Allah's last prophet ﷺ who bestowed women with justice out of tyranny and said "The best person among you is the one who is the best in his wife's sight."

Islaam has bestowed women with the best position and the holy Qur'aan has also mentioned the description of a few women with high ethics as ideals.

The stand of women in the Muslim community is like a heart, (and) it has been mentioned about the heart in a Hadees (prophetic tradition) that, *"If it gets corrected then the entire body will get corrected and if it gets corrupted then the entire body will get corrupted."*

In the present time when Muslims are going astray on account of lack of genuine Islamic education and are adopting the ways of Jews, Christians & disbelievers in their lives and are destroying their life here-after, in such situations it is becomes necessary for a Muslim woman to once again exhibit those deeds which she had exhibited in olden days. For that she must learn the basic Islamic beliefs, worships, & the modes of Islamic life, so that under her supervision Islamic crusaders, scholars, commentators, scholars of traditions (Muhaddiseen), propagators, may come into existence.

In the present age too, for the welfare of society, the same ways and methods must be adopted which the first people of the community (The companions of the holy prophet ﷺ) had adopted. Their biography must be kept as an ideal, so that we can find the true and the straight path.

The life of the companions of the holy prophet ﷺ is a precious ideal for every Muslim. The heroic deeds of the Sahaabiyaat (The fortunate Muslim women who beheld the holy prophet ﷺ) of the holy prophet ﷺ, especially the pious wives of the holy prophet, ﷺ the mothers of the Muslims are matchless lessons for every woman till the day of resurrection.

For a period of time there used to occur ideas in the heart of this worthless that before Muslims there ought to be a biography of the companions of the holy prophet ﷺ in Gujarti language as well and

particularly the biography of the mothers of the believers ought to be placed before the Muslim women from which they can attain proper guidance in their lives. Meanwhile I got a chance to go through a few books in Arabic and Urdu on the biography of the pious wives of the holy prophet ﷺ from which, after selecting a few matters it is being presented before the Muslim community with the title ***"The pious wives of the holy prophet ﷺ"***.

I invoke Allah to accept this brief effort of mine and thus make it a means of salvation for my self, my parents and my teachers in the life after death and make it more beneficial for every Muslim woman and a make it a means of creating the true love of ***"The pious wives of the holy prophet ﷺ"*** in the hearts of the entire believers. If Allah accepts this heartfelt invocation of mine it will make no difference in His treasure and it will become the most excellent good fortune for me (If Allah wills) aameen.

End and salutation,
Muhammad Idrees A.Patel (Falahi)
24th Rabeeul Awwal 1415 Hijree, i.e. Wednesday 3rd August1994 A.D.

## 1. Hazrat Khadeejah (*Radiallahu anha*)

Hazrat Khadeejah *Radiallaahu anhaa* was the first woman to accept Islaam and she devoted the holy prophet ﷺ her entire riches for Islamic cause, handled the house hold of the holy prophet ﷺ before prophet hood and consoled the holy prophet ﷺ when he got perplexed on the occasion of the first revelation in the cave of Hira.

The holy prophet ﷺ has said, *"Hazrat Khadeejah* (RA.) *had brought faith on me when others rejected me, Khadeejah* (RA.) *declared me true while others stated me falsifier and aided me with her riches while others deprived me of it".*

Hazrat Khadeejah (RA.) was the first wife of all the wives of the holy prophet ﷺ. She got married twice before her marriage with

the holy prophet; ﷺ at first with Aboo Halaa and with Ateek Ibne Aaiz the second time and they both had children with her.

## Marriage with Rasoolullaah ﷺ

When even the second husband of Hazrat Khadeejah *Radiallahu anhaa* passed away on account of her noble descence and riches every male of Maccah wished to marry her, but Allah elevated had destined her to become the mother of entire Ummat (nation) and to marry the best human being ﷺ of the entire world.

At the age of twenty Five the holy prophet ﷺ journeyed to Syria with the goods of Hazrat Khadeejah (RA.) with the intention of trade. A large number of people used to travel to Syria with the goods of Hazrat Khadeejah (RA.) for trade. Hazrat Khadeejah (RA.) herself convinced the holy prophet ﷺ for trade and decided to give double share to him for she had heard a great deal about his trustworthiness. She had also accompanied the holy prophet ﷺ with her slave named Maisarah. On his way Maisarah beheld such things which were quite strange which he never experienced with any other person which is called supernatural and *"Khawaarikul Aadat"* in Arabic. He also experienced, during the journey to Syria, the tree under which the holy prophet ﷺ had seated; there resided a Jewish monk who read out the qualities of the holy prophet ﷺ from the previous Scriptures. So, on perceiving the qualities in him he said that *this person would become a prophet* ﷺ. On returning from Syria while the holy prophet ﷺ was entering Maccah at noon just then Hazrat Khadeejah (RA.) being seated in her house saw the holy prophet ﷺ. To her surprise she saw two angels shading him and when they reached home Maisarah also praised him a lot and narrated her the strange things he beheld during the journey and also quoted the words of the Jewish monk that *"This (person) would become the last prophet* ﷺ*"*. On hearing this she herself sent the marriage proposal to the holy prophet ﷺ. A woman named Nafeesa carried the proposal which the holy prophet ﷺ accepted. His uncles Hazrat Hamza (RA.) and Aboo Talib were also pleased and remained

present in the marriage. From Hazrat Khadeejah's (RA.) side her Uncle Amr Ibne As'ad was present too, with his advice five Hundred (500) Dirham dowry (Mah'r) was fixed and with this Hazrat Khadeejah (RA.) attained the good fortune of being *"The mother of the believers".*

Hazrat Ibne Abbas (RA.) has narrated that before the (birth of the) holy prophet ﷺ once the women of Maccah gathered on a celebration in which Hazrat Khadeejah (RA.) was present too; all of a sudden a man appeared there and said *"A prophet ﷺ named Ahmad ﷺ will be born among you, the woman willing to marry him shall certainly marry"* After hearing these words all other women forgot it but Hazrat Khadeejah (RA.) remembered it and by practicing it became successful.

Hazrat Khadeejah (RA.) attained the fore most excellence that she was the first to accept faith at a time when no boy or girl, man or woman, young or old had accepted, Hafiz Ibne-Kaseer (Rah.) has written in Al Bidaayah *"Hazrat Khadeejah* (RA.) *was the first to accept faith, and Aboo Bak'r (RA.) was the first of men & Hazrat Ali (RA.) was the first of children (boys) to accept faith."* (Al Bidaayah)

Imam Ahmad (Rah) has quoted a prophetic tradition that the holy prophet ﷺ has said *"Hazrat Khadeejah* (RA.) *had brought faith on me when others rejected me, Khadeejah* (RA.) *declared me true while others stated me falsifier and aided me with her riches while others deprived me of it, and Allah elevated granted me children with her and devoid me of children with other wives.*

The holy prophet ﷺ used to go to the cave of Hira & passed a number of days there in worship, the meals prepared by Hazrat Khadeejah (RA.) lasted for days. After its completion he again used to carry with him the meals prepared by her.

When the revelation of the holy Qur'aan proceeded in the cave of Hira the holy prophet ﷺ returned home in a state of anxiety and said to Hazrat Khadeejah (RA.) *"Cover me with a blanket."* She covered him with a blanket and within a short time the anxiety disappeared. Then the holy prophet ﷺ related the fact and said *"I also feel the danger of my life."* Although women are tender hearted and

gets more anxious on beholding men in such a state yet, she did not get anxiety & consoled the holy prophet ﷺ in these matchless words *"I swear by Allah, it is never possible that Allah would disgrace you by putting you in trouble. Your conduct is such that you treat the relatives with a good conduct, lift up the burden of the weak and help the destitute, show hospitality to the guests and help (others) in times of difficulty".*

Then she took the holy prophet ﷺ to her (paternal) cousin brother, Varqah Ibne Naufal and disclosed the fact. Varqah asked the holy prophet ﷺ *"What have you beheld?"* The holy prophet ﷺ related him the entire story upon which he said *"This is the very angel who used to visit Moses (Musa Alaihissalaam). "Alas! I wish, I Would be alive just then when your tribe will debar you?"*

Hafiz Ibne Kaseer has written that Hazrat Khadeejah (RA.) also inquired the holy prophet ﷺ during the initial days of prophet hood; *"Would you inform me while the angel Jibreel (Gabriel) visits you?"* The prophet ﷺ replied in *"affirmative"* to which she said *"Show me if (he) comes hence forth"*. When angel Jibreel (Gabriel) arrived the holy prophet ﷺ said, *"O Khadeejah* (RA.) *this is Jibreel (Gabriel)"*. She inquired; *"Are you beholding him now?"* The prophet ﷺ replied in *"affirmative"* to which she said; *"Rise up and sit to my right"* so, the holy prophet ﷺ rose up and sat to her right. She asked; *"Are you beholding even now?"* to which the prophet ﷺ replied in *"affirmative"* after that she unveiled the cloth over her head and asked; *"Are you beholding Jibreel (Gabriel) even now?"* The prophet ﷺ replied in *"Negative"*. On hearing this she said; *"Undoubtedly it is an angel. If it were a devil it might not have left beholding my (unveiled) head!"*

## A lesson

From above incident first of all we come to know about the wits of Hazrat Khadeejah (RA.) and secondly we learn an excellent lesson from Hazrat khadeeje's (RA.) life i.e. how to console one's husband in his adversities and for that which words are to pronounce and the guidance with the aim of how to find the way to avert the difficulties.

While the holy prophet ﷺ used to invite the pagans towards Islaam they responded him with a disrespectful reply which troubled him a lot. When he returned from there Hazrat Khadeejah *(RA.)* used to console and encourage him and considered his adversities her own and averted his anxieties & fully shared out what ever difficulties he faced as if she took upon herself.

As Hazrat Khadeejah (RA.) devoted her life for the sake of Islaam and aided the holy prophet ﷺ in times of adversities in the same way she also spent her entire riches in the way of Islaam.
In the commentary of the Verse ***"Wa wa jadaka aaa ilan fa aghnaa"*** i.e. *"And He found you poor, and made you rich (self-sufficient with self-contentment, etc.)?"* of the Chapter *"Wazzuhaa"*. The commentators of holy Qur'aan have written it means that, *"Allah elevated had made him affluent with Hazrat Khadeejah's* (RA.) *riches"*. The favours of Hazrat Khadeejah (RA.) had heart-felt affect on the holy prophet's ﷺ heart. Once he said, *"Hazrat Khadeejah* (RA.) *bestowed me riches which I spent in the way of Allah."*

At the time when Zaid ibne Haarisah (RA.) was being sold in Maccah she bought him and assigned to the holy prophet ﷺ.Whom the prophet ﷺ freed (out of slavery) and he (Zaid) accompanied the holy prophet ﷺ in the entire battles. In this way the entire credit of Zaid's (RA.) freedom from bondage and conversion to Islaam solely goes to Hazrat Khadeejah (RA.).

## The holy prophet's ﷺ children from Hazrat Khadeejah (RA.)

Hazrat Khadeejah (RA.) attained the good fortune that the entire progeny of the holy prophet ﷺ had been begotten by her save a lad Hazrat Ibrahim (RA.) begotten by his maid (lady slave) Hazrat Maariyah Qibtiyyah (RA.).
Scholars are unanimous on the issue that the holy prophet ﷺ had four daughters, and most of them also hold the view that among them Hazrat Zainab (RA.) was the eldest then Hazrat Ruqayyah

(RA.), Hazrat Umme kulsum (RA.) and Hazrat Fatima (RA.) respectively.

There is a difference of opinion as to how many sons did the prophet had ﷺ. For each of them passed away in child hood itself. Most of the scholars hold the opinion that the holy prophet ﷺ had three sons two from Hazrat Khadeejah (RA.) and one with Hazrat Mariya Qibtiyyah (RA.). Among them *Hazrat Qasim* (RA.) was the youngest from whom the holy prophet's ﷺ *patronymic (ancestral title; kun'yat)* was called *Abul Qasim.* He was born before the prophet hood in Maccah, lived for about one and a half or two years and then passed away there itself. *Hazrat Abdullah* (RA.) was the second son of the holy prophet ﷺ born after prophet hood. He also lived too short and passed away in childhood itself, He was entitled *Tayyib & Tahir. (both means pious)* .

In this way the progeny of the holy prophet ﷺ was *seven;* consisting of *four daughters* and *three sons* of who *six* were begotten by *Hazrat Khadeejah* (RA.) and *one* Hazrat Ibraheem from *Maariyah Qibtiyyah* (RA.).

### **Hazrat Khadeejah's** (RA.) **steady fastness at Salaah**

At present Muslim women are far behind in offering Salaah. They must learn a lesson from the lives of the Sahaabiyyat (The fortunate Muslim women who beheld the holy prophet ﷺ) of the prophet ﷺ that in which way they offered Salaah. During the life span of Hazrat Khadeejah (RA.) five prayers were not compulsory. They became compulsory while in Meraaj, but absolutely it was obligatory to offer Salaah and she offered Salaah with the holy prophet ﷺ.

Hafiz Ibne Kaseer writes, *"While absolute Salaah became compulsory subsequently Hazrat Jibreel (Gabriel) (A.S) came to the holy prophet ﷺ and hit the sole of his foot at a place of which a spring gushed out. Having performed ablution Jibreel (Gabriel) offered two rakaat Salaah. Afterwards the holy prophet ﷺ, having learned ablution & procedure of*

*salaah from Gabriel, went home and by taking Hazrat Khadeejah's* (RA.) *hand in his, took her to the spring, performed ablution and offered two Rakaat Salaah before her in the same manner. Since then the holy prophet ﷺ & Hazrat Khadeejah* (RA.) *offered Salaah secretly."*

## Excellence

Hazrat Khadeejah (RA.) was well known with the title of *"Tahera"* from the beginning itself but after her marriage with the holy prophet ﷺ she had shown a match-less example of wisdom and servitude which had been noted in History with golden words.

Hazrat Aaishah (RA.) says *"I haven't showed much more envy towards any wife from among the wives of the holy prophet ﷺ than Hazrat Khadeejah* (RA.). *Although I haven't seen her alive, the reason behind it is the holy prophet ﷺ used to remember her very much and when ever he slaughtered a goat searched her friends & sent its meat to them".*

On such occasions I some times used to say, *"Certainly it seems as if you have no other wife besides Hazrat Khadeejah* (RA.) *in this World and the Here-After".* On hearing this he said *"She was such, she was such (and he enumerated her virtues) and I had children with her."(Mishkaat pg.no:573, also Bukhari and Muslim).* One can think how fortunate was Hazrat Khadeejah (RA.) to get such profound love of the holy prophet ﷺ that even after her demise he kept such an attitude towards her friends.

There is a Tradition in Bukhari and Muslim that, *"Once Jibreel (Gabriel) came to the holy prophet ﷺ (just then Hazrat Khadeejah* (RA.) *was carrying meals & curry for the holy prophet ﷺ) and said, "O prophet ﷺ of Allah! Hazrat Khadeejah* (RA.) *is approaching towards you; she has a utensil with her which contains meals and curry in it. When she reaches you convey her Salaam on behalf of me and her Lord and also convey her glad tidings of such an abode in Paradise which has been built out of pearls and in which there won't be any nuisance."* (Mishkat pg: no.573 Bukhari & Muslim)

### Explanation

There won't be anything against any one's hearty desire in Paradise but Hazrat Khadeejah (RA.) was addressed in particular because she happened to hear such words against the prophet ﷺ from the enemies of Islaam which annoyed her a lot. By addressing her thus she has been consoled.

Salutation from Allah to Hazrat Khadeejah (RA.) is such an excellence that the foremost companions to accept faith and among them the four most superior companions have not attained even.

**What reply did Hazrat Khadeejah (RA.) offer to the Salaam?**

She replied لِلّٰہِ السَّلاَمُ وَمِنکَ السَّلاَمُ وَعَلٰی جِبرِیلَ السَّلاَمُ *"Lillaahis-salaam wa min kas-salaam wa alaa jibreela as-salaam"*. In some prophetic traditions it is noted thus

اللہُ ھُوَالسَّلاَمُ وَعَلٰی جِبرِیلَ السَّلاَمُ وَعَلَیکَ یَا رَسُولَ اللہِ السَّلاَمُ

*"Allaahu huwas-salaam wa alaa jibreel as-salaam wa alaika yaa Rasoolallaah as-salaam"*.

There is a prophetic tradition in Bukhari and Muslim reported by Ibne Abbas (RA.) that the holy prophet ﷺ said *"The best women from among the women of Paradise are Hazrat Khadeejah* (RA.) *Binte Khuwailid, Fatima Binte Muhammad ﷺ, Maryam Binte Imran and Aasiya Binte Muzaahim{The pharaoh's (Remises 2nd )wife}."* (Mishkaat pg:no,573)

There is a Hadees in which Hazrat Aaishah (RA.) states, *"The holy prophet ﷺ did not leave home after entering as far as he did not remember Hazrat Khadeejah* (RA.)*."* Once I became envious and I said, *"You often remember an aged woman"* On hearing my words the holy prophet ﷺ got greatly displeased, since then I made up my mind never to back-bite Hazrat Khadeejah (RA.).

**Demise**

Hazrat Khadeejah (RA.) passed away in Maccah during the *10th year* of prophet hood in the month of Ramazan at the age of *Sixty three (63)*. She lived with the holy prophet ﷺ for *Twenty five* years *i.e.15 years* prior to prophet hood and 10 years after prophet hood. At the time of her death the divine orders regarding the funeral prayers (Salaah) were not yet revealed. After being shrouded she was buried in *Jannatul mu allaa.*

**Lesson from Hazrat Khadeejah's** (RA.) **life**

My esteemed sisters, the entire believing women should get a matchless lesson from the life of Hazrat Khadeejah (RA.) that she rejected the marriage proposals of the affluent & prestigious personalities of the holy Mecca and married the holy prophet ﷺ solely on the basis of his honesty and trustworthiness. Afterwards she spent her entire riches for the sake of Islaam and considered the world lodging place and led a life of *Taqwa* (God fearing).
The outcome she received was *"Allah elevated sent her salaam (salutation) by Hazrat jibreel Alaihis salaam and she received in this world itself the glad tidings of the Palaces of Paradise. The holy prophet ﷺ included her among the most superior women of the worlds".* The mentioned excellences attained were solely the result of leading a life on the commandments of Allah.

May Allah confer every believing woman the taufeeq (divine favour) to make preparation for the life Here-after and to devote their life & wealth for the sake of Islaam by making Hazrat Khadeejah's (RA.) life a model.

**2. Hazrat Saudah** (RA.) **the daughter of Zam'ah**

Hazrat Saudah (*Radiallahu anha*) was the very wife of the holy prophet ﷺ to whom the holy prophet ﷺ first married after the demise of Hazrat Khadeejah (RA.). She alone accompanied the holy prophet

ﷺ in his abode for three years till the arrival of Hazrat Aaishah (RA.) after her departure.

After the demise of Hazrat Khadeejah (RA.) on perceiving his solitude, the companions of the holy prophet ﷺ desired that the holy prophet ﷺ should perform marriage so as to do away his loneliness; but who had the guts to disclose it before the holy prophet ﷺ? At last *Hazrat Khaulah (RA.)* made the first move and placed *Hazrat Aaishah* (RA.) as the object of his marriage proposal; but she was too minor and there was a need of such an experienced woman who could take proper care of the holy prophet's ﷺ daughters and lessen the burden of his household chores. So, the holy prophet ﷺ married *Hazrat Saudah* (RA.) and handed the dealings of his house in her hands.

Whereas there is a difference of opinion as to whom the prophet ﷺ married first after hazrat Khadeejah's (RA.) death, Hazrat Saudah or Hazrat Aaishah? But it is clear that her departure to the holy prophet's ﷺ house was carried out later.Hazrat Khaulahh (RA.) had placed the suggestion of both Hazrat Sauda (RA.) and Hazrat Aaishah (RA.) before the holy prophet ﷺ, which we shall narrate in detail in Hazrat Aaishah's (RA.) biography later.(Insha-Allah)

*Hazrat Sakraan,* Hazrat Sauda's (RA.) cousin (paternal uncle's son) was her first husband with whom she migrated to *Habsha (Ethiopia)* to protect her faith, but he died there itself in the state of journey and thus she became a widow.

The holy prophet ﷺ showed great sympathy towards those believing immigrant women who have become widows and he sympathized to Hazrat Sauda in a way that he married her and handed the dealings of his household till the arrival of Hazrat Aaishah (RA.) at his house(from her parent's house).

After the arrival of Hazrat Aaishah, (RA.) Hazrat Sauda saw the intense love of the prophet ﷺ for her. So, she devoted the day of her turn to Hazrat Aaishah (RA.) and took great care of her pleasure with the sole aim of gaining Allah's pleasure & the good fortune of being the holy prophet's ﷺ wife in this world and Hereafter.

Hazrat Sauda (RA.) took great care of the holy prophet's ﷺ house hold and his daughters, and till her death her heart was filled with faith and with the pleasure of Islaam; she died during the reign of *Hazrat Umar's caliphate.*

Hazrat Ibne Abbaas (RA.) dropped into prostration on hearing the demise of Hazrat Sauda (RA.), when inquired about the reason for prostration, he replied that the holy prophet ﷺ has said, *"When ever you behold the signs of Allah, prostrate him" and is there any sign greater than the demise of the holy prophet's ﷺ wife?"* (Usudul, Gabah, Al-Isabah)

Hazrat Sauda (RA.) has narrated *5 traditions* from the holy prophet ﷺ of which there is a Hadees narrated by her in Bukhari & Muslim sharif. But in Allaamah Jauzeeh's view there are *two traditions* narrated by her in Bukhari sharif. After his marriage with Hazrat Sauda (RA.) the holy prophet ﷺ lived in Maccah for *three years,* afterwards migrated to Madeena with Hazrat Aboo Bakr (RA.) leaving behind their inmates in Maccah itself which included Hazrat Saudah too, and after arrangement of proper means she was called to Madeena. Hazrat Sauda (RA.) had a long stature with a heavy body. On the occasion of Hajjatul Vida she accompanied the holy prophet ﷺ. As she had a heavy body, the holy prophet ﷺ ordered her to depart earlier than others from Muzdalifa so that she may not be troubled on account of the crowd.

## Hazrat Sauda's (RA.) obedience to the holy prophet ﷺ

Hafiz Ibne Kaseer (*Rah.)* writes about Hazrat Sauda (RA.) *"She was devout, God fearing & abstinent".*

The holy prophet ﷺ instructed his pious wives on the occasion of Hajjatul Vida (Fare well Hajj of the holy prophetﷺ) *"After my death restrict you within four walls of the house."* Hazrat Saudah (RA.) staunchly practiced his instruction to the extent that she even didn't perform Hajj. She said *"I have performed both Hajj and Umrah and now I will restrict myself to the four walls of the house in accordance with order of Allah."* And the other wives of holy prophetﷺ considered Hajj and Umrah distinct from this order.

My esteemed sisters, try to understand how strictly Hazrat Sauda (RA.) practiced the order of the holy prophetﷺ. She is our (spiritual) mother {For Allah regards the wives of the holy prophet as the mothers of the believers. Translator} we are her children so, it is incumbent on us to follow her foot steps and especially in regard with Farz viel.

Some times she roused the prophetﷺ to laughter. Once she said *"Yesterday I offered Supererogatory (Nafil) Salaah after the holy prophet ﷺ, but the holy prophet ﷺ performed such a long Ruku that I feared that my nose may bleed and I held my nose",* on hearing it the holy prophet ﷺ roused to laughter.

## Generosity

Allah elevated has bestowed Hazrat Sauda matchless virtue of generosity. Once Hazrat Umar (RA.) sent her a small bag containing a lump some amount. She asked the bearer *"What does it contain?"* He replied, *"Dirham"* to which she said, *"Dirham filled as Dates in the bag?"* Uttering thus she distributed all of them among the poor.

Now-a-days we find that women are quite less interested to spend wealth for religious purposes. From above instance of

Sauda (RA.) one can get a lesson that how she spent her entire Dirham among the poor which is also a sign of her fear for Here-After & her totality in faith.

## Wish to remain under the marriage bond of Rasoolullaah ﷺ

As Hazrat Sauda (RA.) became old she thought *"Won't it be so that the prophet ﷺ may divorce me!"* So, (she) requested the holy prophet ﷺ, *"O prophet ﷺ of Allah, I no more have the desire of Husband & Wife (sexual desire) only let me remain under your marriage bond and I give the day of my turn to Hazrat Aaishah* (RA.) *and (I) wish to be enumerated among your wives on the day of Resurrection."* The holy prophet ﷺ accepted her request.

We come to know from the above incident that what a great worry Hazrat Sauda (RA.) had in her heart for the Here-After which every believing women's heart must have.

## Explanation

The holy prophet ﷺ had set a particular day to spend with each wife with the aim to preserve justice among them and it is incumbent (Wajib) on every man of the Ummat who has more than one wife to practice thus.

## The revealing of the law of the veil

Hazrat Umar (RA.) profoundly desired that the law of the veil be revealed for the women and especially for the holy wives of the prophet ﷺ. But the holy prophet ﷺ did not order his wives to veil with-out the order of Allah. So, the women went into the forest to relieve themselves at night. Once Hazrat Saudah (RA.) too left with the same intention, though she had veiled herself properly when Hazrat Umar (RA.) saw her, recognized her, for she had a tall stature. He cried *"O Saudah* (RA.)*! I have identified you"* and the aim of

uttering thus was the order of veil to be revealed. (Bukhari Sharif, Kitaabul Wazoo).

There is another narration in Bukhari Shareef in the book of commentary (Kitaabuttafseer) narrated by Hazrat Aaishah (RA.) that the above incident refers after the revelation of the law of veil. After the revelation of the order of veil she went out covering herself in a cloth.

Hazrat Umar (RA.) desired that the pious wives of the holy prophet ought not to go out to relieve themselves in the forest with the intention of more cautiousness, but considering the need in view the holy prophet ﷺ had permitted them.

## Demise

Hazrat Ibne Hajar *(Rah.)* writes in Al-Isaabah that she died in the year *54 Hijree* and hazrat Vaakidee *(Rah.)* too holds this opinion to be correct and Hafiz Ibne Kaseer *(Rah.)* also states it in the year *54 hijree.*

## An important lesson from Hazrat Saudah's (RA.) life

We get excellent lessons from Hazrat Sauda's (RA.) life. *Firstly,* her devotedness and staunch practice on the traditions of the holy prophet ﷺ *secondly,* the matchless virtue of generosity *thirdly,* her intense desire to remain under the marriage bond of the holy prophet ﷺ *fourthly,* the behaviour with her co-wife that she even devoted the day of her turn to Hazrat Aaishah Siddeeqah (RA.) .

The above mentioned qualities can be solely of the woman whose heart is filled with fear of Allah & Here-After. In addition to above, we also get a match less lesson i.e. how to behave with one's step children. Now-a-days those who have step children get

perplexed of their step children and the step children get perplexed of their step mothers, and here in the above incident the marriage with Hazrat Sauda (RA.) itself aimed to nurture & nourish the children of the holy prophet ﷺ. She alone looked after the children of the holy prophet ﷺ for a period of three years; but the step children did not have any complaint with the step mother nor did step mother have any complaint with the step children.

These are the delighted practices of the pious wives of the holy prophet ﷺ and the mothers of the believers which history can never forget.

### 3. Hazrat Aaishah Siddeeqah (*Radiallahu anhaa)*

She was the only virgin wife of the holy prophet ﷺ. Besides her all the other wives were widows. She was the daughter of Hazrat Aboo Bakr Siddeeq (RA.) and Hazrat Umme Rooman (RA.) was her mother. She was born during the $4^{th}$ *or* $5^{th}$ year of prophet hood and according to one tradition, she was married at the age of *6* and her departure (from her father's house) took place at the age of *9,* and according to another tradition her departure took place at the age of *14* years. Her marriage took place in Maccah & departure in Madeena after migration. She lived in the blessed service of the holy prophet ﷺ for *nine* years, at the time of the holy prophet's ﷺ demise she was *eighteen.*

### Marriage with Rasoolullaah ﷺ

After the death of Hazrat Khadeejah (RA.) *Hazrat Khaulahh Binte Hakeem* (RA.) said to the holy prophet, ﷺ *"O beloved prophet* ﷺ *of Allah, why don't you marry?"* the holy prophet, ﷺ asked *"With whom?"* she replied, *"Whom so ever you wish to marry of the virgin & the widow."* The prophet ﷺ said, *"Who is the virgin?"* Khaulah (RA.) replied *"She is Aaishah binte Aboo Bakr* (RA.) *the daughter of the one whom you love the most among the creation."* Then

the prophet ﷺ inquired, *"Who is the widow?"* Khaulah (RA.) replied, *"Saudah binte Zam'ah who has already brought faith on you."* On hearing it the holy prophet ﷺ said, *"Go and send marriage proposal to the both places."* At first Khaulah (RA.) went to the house of Hazrat Aboo Bakr Siddeeq (RA.). Just then he was not at home. So, Khaulah (RA.) said to the mother of Hazrat Aaishah (RA.), *"O! Do you know even! How great goodness & blessings has Allah bestowed you with?"* Umme Rooman (RA.) asked, *"With what?"* she answered, *"The holy prophet ﷺ has sent a proposal to marry Aaishah* (RA.)*."* Umme Rooman (RA.) replied, *"Wait for sometime let her father come."* Within short time he too arrived, Khaulah (RA.) repeated the same words, *"Do you know even! How great goodness & blessings has Allah bestowed you with?"* Hazrat Aboo Bakr (RA.) inquired, *"With what?"* Khaulah (RA.) replied, *"The holy prophet ﷺ has sent me to deliver his proposal to marry Aaishah* (RA.)*."* On hearing this Aboo Bakr (RA.) said *"She is the niece of the holy prophet ﷺ. So, will her marriage be possible with the holy prophet ﷺ?"* To get the answer of his query Khaulahh (RA.) again contacted the holy prophet ﷺ and placed his question to which the prophet ﷺ replied, *"Go and convey Aboo Bakr* (RA.) *that you are my brother in religion, so my marriage with Aaishah* (RA.) *is possible."* Bearing this reply she reached Hazrat Aboo Bakr (RA.) & spelled out the prophet's ﷺ Fatwa (religious order) hearing which Hazrat Aboo Bakr (RA.) was convinced and conducted Aaishah's (RA.) marriage with the holy prophet ﷺ.

Then afterwards Hazrat Khaulahh (RA.) went to Hazrat Saudah (RA.) and on her request she (Khaulahh) convinced Sauda's (RA.) father too and caused her marriage with the holy prophet ﷺ. Previously this has been described in the biography of Hazrat Saudah (RA.).

The holy prophet ﷺ married Hazrat Aaishah (RA.) & Hazrat Saudah (RA.) with the advice of Khaulahh (RA.) but Hazrat Aaishah (RA.) was too minor. So, her departure couldn't take place then but no doubt Hazrat Saudah's (RA.) departure (to the

prophet's ﷺ house after marriage) took place then itself and she bore the dealings of his house with her arrival.

## Migration

After these marriages immigration to Madeena initiated and a great number of companions of the holy prophet ﷺ migrated to Madeena. Hazrat Aboo Bakr Siddeeq (RA.) several times asked the holy prophet ﷺ for the permission to migrate but he said, *"Don't haste, hope that Allah will arrange for you a companion for migration."* On hearing this Aboo Bakr (RA.) hoped that his journey of migration will be with the holy prophet ﷺ. After-wards when the prophet ﷺ got the permission to migrate & he migrated with Hazrat Aboo Bakr (RA.) leaving behind their inmates in Maccah itself and after reaching Madeena he arranged for their arrival to Madeena. Accordingly, *Hazrat Zaid Ibne Haarisah* (RA.) *and Hazrat Raafi* (RA.) were sent to Maccah with *two camels* and *500 Dirham* to fetch the inmates of both. On their way to Maccah they bought *three more camels.* On entering Maccah they met *Talha Ibne Ubaidullah* (RA.) who also had determined to migrate to Madeena.

This blessed caravan moved towards Madeena in which there were *Zaid Ibne Haarisah,* (RA.) his son *Usaamah,* (RA.) his wife *Umme Aiman* (RA.), the blessed daughters of the holy prophet ﷺ *Hazrat Fatima* (RA.) *& Umme Kulsoom (RA.),* the blessed wives of the holy prophet ﷺ *Hazrat Aaishah* (RA.) *& Hazrat Saudah* (RA.), *Umme Rooman* (RA.) *& Aaishah's* (RA.) *sister Asma* (RA.) and their brother *Abdullah bin Aboo Bakr* (RA.). When these people reached Madeena the holy prophet ﷺ was building rooms for his inmates besides Masjid-e-Nabvi and after its completion he ordered Hazrat Saudah (RA.) , Hazrat Fatima (RA.) & Umme Kulsoom (RA.) to live in, and Hazrat Aaishah (RA.) lived with her parents and after a few months in the month of *Shawwal* her departure to the prophet's ﷺ house was conducted.

Hazrat Aaishah's (RA.) departure took place in the month of Shawwal and the people of Arab considered it unholy to marry in the month of Shawwal. Hazrat Aaishah (RA.) rejected this wretched faith and said that *the holy prophet ﷺ married me in the month of Shawwal, and my departure to the holy prophet ﷺ house also undertook in Shawwal So, answer me, was there any wife dearer than me to the holy prophet ﷺ*. In order to eliminate this ignorance she wished the departure of women in the month of *Shawwal* only. (Al-Bidaayah)

Hazrat Aaishah (RA.) had great sense of honour. She her self states *"I was not more envious on any one than Hazrat Khadeejah,* (RA.) *for the holy prophet ﷺ remembered her a lot"*

Imam Zahabi *(Rah.)* writes in the explanation of this Hadees *"It is a strange thing that Hazrat Aaishah* (RA.) *was envious on such an aged woman who passed away before the marriage of Aaishah* (RA.) *with the holy prophet ﷺ. On the other side though there were many women in the marriage bond of the holy prophet ﷺ, Allah protected her from being envious and it was a special favour of Allah on her, so that it may not corrupt the life on both the sides and perhaps the envy towards other wives did not take shape for the holy prophet ﷺ spent more time with her."*

Hazrat Aaishah (RA.) narrates a glimpse of her sense of honour and also narrates how the holy prophet ﷺ cured it. Once a dark woman (Negro) came to the holy prophet ﷺ. He paid attention to her. Hazrat Aaishah (RA.) asked, *"O prophet ﷺ of Allah! You are paying so much attention towards a dark woman!"* The prophet ﷺ replied, *"This woman visited Hazrat Khadeejah* (RA.) *and good conduct is also a part of faith"* (Siyare-aalaamun-nubalaa part 2nd pg.118)

## **Hazrat Aaishah Siddeeqah's** (RA.) **fondness for charity**

Once she was gifted with two bags full of Dirham which contained a Lac Dirham. She asked for a utensil & filled it again & again and distributed the Dirham to the extent that she spared not a single by the evening. She herself fasted and on the occasion of breaking

fast, asked her slave girl to bring anything she had, to which she brought a bread and olive oil and said, *"If you had spared a Dirham we would have broken the fast with meat"* To which she replied, *"I might have spared if you would have reminded me."*

Allaahu Akbar, how great pleasure for charity & what a great generosity! That she spent Thousands of Dirham in charity and did not even remember of her fast and that any-thing would be needed to break the fast!

On another instance she had kept a fast and had single bread at home for her Iftaar (breaking a fast). A beggar cried for alms, she ordered her maid servant to give it to the beggar. She replied, *"It is for your Iftaar"*. Hazrat Aaishah (RA.) said, *"No matter give it to him"* so she gave the bread to the beggar. (Hikaayate Sahaabah. Pg.no.113)

Hazrat Urwah (RA.) says, *"Once I saw her offering a sum of seventy (70) thousand (Dirham) in charity and the state of her clothes was such that there were patches on them."*

### **Hazrat Abdullah Ibne Zubair's** (RA.) **preventing Hazrat Aaishah** (RA.) **from charity**

Hazrat Abdullah Ibne Zubair (RA.) was Hazrat Aaishah's (RA.) nephew (sister's son) and she loved him very much. Once on beholding the state of her generosity that she put herself in trouble and spent in charity what-ever she had said, "Any how my (maternal) aunt's hand must be held". These words reached Hazrat Aaishah (RA.) and she got greatly displeased and swore not to talk with him.

Hazrat Abdullah (RA.) felt greatly apologetic and recommended Hazrat Aaishah (RA.) through many people but she gave reasons to (justify) her oath. At last when Abdullah Ibne Zubair (RA.) got greatly perplexed he sent two men from the prophet's ﷺ maternal

side for recommendation. They after asking her permission entered inside, he too secretly joined them. When they both were engaged in talking to her from behind the curtain, all of a sudden he entered the room of Hazrat Aaishah (RA.) hugging her wept bitterly. The both companions too continued their recommendation and read out the traditions of the holy prophet ﷺ with the treat of not talking a Muslim. On hearing those Traditions she couldn't bear them sobbed deeply and ultimately forgave him but she freed slaves as many as *40* in expiation (for the sin of breaking an oath) and when ever she got the memory of her oath she wept bitterly.

**Explanation**

One can have a watch on one self that how many oaths we swear by morning till evening and to what extent we fulfill them. But ask those who have in their hearts the value of the name of Allah or who feel it incumbent to fulfill the promise with Allah ask them what pain they feel in their hearts! So Hazrat Aaishah (RA.) wept a lot on remembering this event. (Hikaayate Sahaabah. Pg.no.114)

## **God fearing of Hazrat Aaishah** (RA.)

Though she had such great excellences, the state of her God fearing was that she used to say, *"Would that if I were a tree I could praise Allah and there would be no questioning for me in the Here-After! Would that I wasn't born! I wish that I were a leaf of a tree!"*

## **Excellence of Hazrat Aaishah** (RA.)

There is a tradition in Bukhari & Muslim Shareef narrated by Hazrat Anas (RA.) that the holy prophet ﷺ said, *"The excellence of Aaishah* (RA.) *on other women is as that of Sareed's over other foods."* (Sareed is a

Hazrat Aaishah (RA.) states, *"I have been bestowed with such things (excellences) that none had been granted after Maryam* (RA.) *the daughter of Imran."*

1. *I was the only wife of the prophet ﷺ who married to none before the holy prophet ﷺ & all the other wives of the holy prophet ﷺ had married once or twice before their marriage with the holy prophet ﷺ.*

2. *The holy prophet's grave ﷺ is also located in my room.*

3. *I have been promised salvation & superior sustenance by Allah elevated.*

4. *The entire Muslim Ummah got the law of Tayammum & its permission on account of me.*

5. *Allah elevated revealed verses to ward off accusations against me.*

Hazrat Aboo Bakr Ajuri (Rah.) narrates with a strong chain of narrators that Hazrat Aaishah (RA.) used to say the other wives of the holy prophet ﷺ, *"I have been granted superiority over you by ten things and I relate this not on account of pride".*

She was the most well-acquainted with the states of the holy prophet ﷺ than all other people for she had seen most of the states of the holy prophet's ﷺ house and warded off troubles of the holy prophet ﷺ the most.

The holy prophet ﷺ had great satisfaction with her *understanding, intelligence & memory power* and on account of these means only Hazrat Aaishah (RA.) became helpful in conveying the holy prophet's ﷺ mission of religious propagation & religious knowledge to the Muslim Ummat.

**Note**

Islaam had made it incumbent on women as well to attain religious knowledge, but its method should be in accordance with Islamic law and great care should be taken regarding veil.

Hazrat Aaishah (RA.) remained in the blessed company of the holy prophet ﷺ for a period of nine years and in that period she attained great knowledge and asked questions with great regard of his dignity.

Hazrat Imam Zohri (Rah.) says that, *"If the knowledge of all the other wives of the holy prophet ﷺ is gathered at one side and Hazrat Aaishah's knowledge the other side, then Hazrat Aaishah's* (RA.) *knowledge will exceed."*

Hazrat Masrook (Rah.) says, *"I have seen great companions (who also exceeded her in age) gained the knowledge of Faraaiz from Hazrat Aaishah* (RA.)*."* (Al-Isaabah)

Hazrat Aboo Moosa (RA.) says, *"When anyone from among the companions of the holy prophet ﷺ had a difficulty concerning religious knowledge then they certainly received a solution to their question, if asked to Hazrat Aaishah* (RA.)*."* (Miskaat pg no.574)

Along with great Taabieen, many companions of the holy prophet ﷺ were her students in narrating Hadees. Hazrat Aaishah (RA.) asked many questions to the holy prophet ﷺ. Once she asked *"I have two neighbours so whom shall I offer gift first?* The holy prophet ﷺ said *"Give the one whose door is closer to yours."*

Once the holy prophet ﷺ said, *"On the day of resurrection people will be raised with bare legs and unclothed with out circumcision." (In a way one begets from mother's stomach)* On hearing this Hazrat Aaishah (RA.) asked, *"O prophet ﷺ of Allah! Will men & women all be raised naked? And will they look at one another?"* in answer to it the holy prophet ﷺ said, *"O Aaishah* (RA.)*! The calamity will be so great that no one could get an idea of it, and no one will have the consciousness to look at another."* The holy prophet ﷺ once made an invocation thus, *"O*

*Allah! Keep me alive as a poor and confer me death in the state of poverty and make my judgment with the poor on the day of resurrection."* On hearing this invocation Hazrat Aaishah (RA.) asked the holy prophet ﷺ, *"Why have you invoked thus?"* in answer he said, *"The poor will enter paradise 40 years prior to the rich, "O Aaishah* (RA.) *! Don't let the destitute empty handed and if there weren't any thing give even a bit of date. "O Aaishah* (RA.)*! Love the poor and keep them close to you so that on the day of resurrection Allah may keep you closer to him."*

Once the holy prophet ﷺ said *"The person who likes meeting Allah, Allah too likes meeting him and the person who dislikes meeting Allah, Allah too dislikes meeting him"* On hearing this Hazrat Aaishah (RA.) said, *"Every one of us dislikes dying."* In reply to it the holy prophet ﷺ said, it means, *"When death comes to a believer then glad tidings will be read out from Allah elevated and the glad tidings will be most dear to him. So, he loves meeting Allah, and when death comes to a disbeliever he will be informed of the chastisement of Allah elevated. So, the worst thing before him will be that which will come before him after death so, he displeases meeting Allah elevated and Allah too dislikes meeting him."* The prophet ﷺ of Allah took great care to educate and teach her good manners. There are many occasions where in the holy prophet ﷺ reformed her by objecting.

Once Hazrat Aaishah (RA.) said about Hazrat Safiyyah (RA.) that, *"She is so short"* The holy prophet ﷺ suddenly objected her and said, *"You have uttered such words even if they were mixed in the ocean they might have polluted it."* (Miskaat Shareef)

Hazrat Aboo Salemah (RA.) Ibne Abdur-Rahman writes about the knowledge of Hazrat Aaishah (RA.) thus, *"I have not seen any one more knowledgeable than Aaishah* (RA.) *regarding the knowledge of the practices (Sunnats) of the holy prophet ﷺ and one well versed in giving advices and the knower of circumstances of Revelation of the holy Qur'aan and the best knower of Faraaiz (obligatory things)."* (Attabakaat part-2 pg.375)

Imam Muslim & Nasaee (Rah.) narrates from Hazrat Aaishah (RA.) that Hazrat Aaishah (RA.) said, *"I swear by Allah that never did the*

*of Jihaad in the way of Allah, and if he were given authority in any work he would choose the easy one, if it were not related to sin, and if the deed were related to sin he remained the foremost away from that deed and I swear by Allah! Never did he revenge for anything for his self to the extent that the limits of Allah were not offended."* (Muslim Shareef).

Hazrat Aaishah states (RA.) that, *"Once a woman came to me with her two daughters and asked for alms and I had only date with me which I gave it to her, who distributed it between her two daughters and she ate not a bit and then she and her two daughters departed."*

Subsequently the holy prophet ﷺ came to me and I related him the entire incident of that woman to which the prophet ﷺ said *"Who so ever was put to test on account of his daughters and he excellently behaved the daughters, for him the daughters will become a means to protect him from fire(Hell)"*. (Muslim Shareef)

Hazrat Aaishah (RA.) recited the holy Qur'aan in a very good tone and there were very few among the companions of the holy prophet ﷺ who recited the holy Qur'aan in a good voice. As Hazrat Aaishah (RA.) recited the holy Qur'aan in a good voice in the same way Hazrat Hafsa (RA.) too knew good script. (Al-Isaabah Part-7 Pg. 120-121)

Hazrat Qasim Ibne Muhammad (RA.), Hazrat Aaishah's (RA.) nephew (brother's son) says, *"Hazrat Aaishah* (RA.) *held a matchless place at the work of giving Fatawas (legal judgments)."* (Attabakaat Part-2 Pg no. 375)

Hazrat Ibne Abul Barr (Rah.) states that, *"Hazrat Aaishah* (RA.) *was a scholar of the commentary of the holy Qur'aan, Hadees (traditions of the holy prophet ﷺ) & Fiqah (Islamic law)."*

## The opinions of the great saints of Muslim community regarding Hazrat Aaishah (RA.)

Hazrat Aboo Bard Ibne Aboo Moosa (RA.) narrates from his father, *"When ever we (the companions) faced any difficulty at any work (of rulings/issue) we asked Hazrat Aaishah* (RA.) *and we certainly got a solution to our problem".* (Miskaat Pg. 574 Tirmizi Shareef)

Imam Zarkashi *(Rah.)* writes about Hazrat Aaishah (RA.) that, *"The holy prophet* ﷺ *except her (Hazrat Aaishah) didn't marry any woman whose mother & father both were immigrants."*

Hazrat Masrook *(Rah.)* states, *"I have seen companions of very high degree asking rulings (Masaail) from Hazrat Aaishah* (RA.).*"*

Hazrat Urwah Ibne Zubair *(Rah.)* says that, *"I have not seen a scholar greater than Aaishah* (RA.) *who had more knowledge of the holy Qur'aan, the obligatory orders (Faraiaz), legal, illegal, couplet, Arabic sayings and the one well acquainted with lineage (genealogy)."*

Hazrat Aboo Umar Ibne Abul Barr *(Rah.)* says that, *"Hazrat Aaishah* (RA.) *was well known in her age especially for three branches of knowledge namely the knowledge of rulings (Masaail), the knowledge of medicine & the knowledge of couplets."*

Imam Zohri *(Rah.)* says that, *"If the knowledge of all the other wives of the holy prophet* ﷺ *& the knowledge of the entire women of the Ummat had been assembled, even then Hazrat Aaishah's* (RA.) *knowledge would have exceeded".*

Hazrat Ataa Ibne Abee Riyaad *(Rah.)* states that, *"Hazrat Aaishah* (RA.) *was the most knowledgeable among the masses with regard to the knowledge of rulings (Masaail) and in giving good opinions".*

Hazrat Mikdad Ibne Aswad *(Rah.)* narrates that, *"I have not seen any one among the companions of the holy prophet* ﷺ *having more knowledge than Aaishah* (RA.) *in regard with rulings (Masaail) and couplets".* It is written in the explanation of Bukhari Shareef named Fathul Baari, "*Hazrat Aaishah (RA.) was a great scholar"* It is also said *"To the extent that the one forth part of Islamic laws & rulings (Masaail) reached the Muslim Ummat through her."*

Imam Zahabee *(Rah.)* writes in *AlKaashif, "Hazrat Aaishah* (RA.) *had the greatest knowledge about the rulings (Masaail) of all the women of the entire "Ummah" (community)."*

Hazrat Zarkashee *(Rah.)* states, *"Hazrat Umar (RA.) and Hazrat Ali (RA.) had asked many rulings from Hazrat Aaishah (RA.)."*

Hazrat Aaishah (RA.) states during the blessed age of the holy prophet ﷺ, while the revelation of Quranic verses, we memorized its lawfulness, prohibition, commandment & restriction (Al-Isaabah Fee Tamyee zis-sahaabah)

**Traditions (Hadees) narrated by Hazrat Aaishah** (RA.)

Hazrat Aaishah (RA.) has narrated two thousand two hundred and ten (2210) traditions from the holy prophet ﷺ of which 174 traditions of the same kind have been recorded both in Bukhari & Muslim Shareef, and the ones only in Bukhari and Muslim are 54 & 69 respectively.

The total of the narrated traditions in both is 297. So, Hazrat Aaishah (RA.) is among those companions who have narrated the largest no. of traditions and in narrating the traditions of the holy prophet ﷺ her number comes after Aboo Hurairah (RA.) & Hazrat Abdullah Ibne Umar (RA.) who have narrated Five thousand three hundred and ninety four (5394) traditions & Two thousand six hundred & thirty eight (2638) traditions respectively. Hazrat Aaishah (RA.) has narrated greater no. of traditions than Hazrat Abdullah Ibne Abbas (RA.) & Aboo Saeed khudari (RA.). They have narrated One thousand five hundred and forty (1540) traditions & One thousand one hundred and seventy (1170) traditions respectively.

Hazrat Aaishah (RA.) said, *"The one who pleases Allah by displeasing the masses, Allah will suffice between him & the masses and the one who pleases the masses by displeasing Allah elevated, Allah will assign him to the masses".* (Nasrudduha Part-4 Pg. 25)

## Demise

Hazrat Aaishah (RA.) passed away in the year 58 Hijree and Hazrat Aboo Hurairah (RA.) led the funeral prayers. She had left the will that her burial be at night. So, she got buried in Jannatul Bakee after Wit'r prayer her nephew (sister's son) Hazrat Abdullah (RA.) & Urwah (RA.) and her brother's sons (nephew) Hazrat Qasim (RA.), Abdullah bin Muhammad (RA.) and Abdullah bin Abdur Rahman (RA.) descended her in the grave.

## Lesson from Hazrat Aaishah's (RA.) life

My esteemed sisters! With the above quoted statements one will get surprised & must be so for how Hazrat Aaishah (RA.) had attained such a great deal of knowledge along with her household chores and that even companions of very high grade and Tabieen consulted her in Islamic rulings and were her students in narrating Ahaadees (traditions) of the holy prophet ﷺ and then propagated her knowledge on such a high base.

But on pondering over it we come to know that she had spent the valuable moments of her life in attaining religious knowledge since she had no children, regarding which she had neither any regret nor any concern.

On the contrary if this were the case with any of the sisters of our era even if one doesn't get conceived for a short period of time, would not hesitate to contact even a person reciting incantation having disbelief & polytheism in it and there by corrupting her faith.

Hazrat Aaishah,(RA.) by keeping herself aloof from all these concerns, valued the company of holy prophet ﷺ and devoted her entire time in attaining religious knowledge and even after the death of the holy prophet ﷺ spent her life in propagating Islaam & its knowledge and dispatched the precious treasure of (Islamic) knowledge to the Muslim Ummah (community) that Muslims will benefit from it till the day of resurrection.

May Allah elevated confer Hazrat Aaishah, (RA.) the mother of the believers the best rewards on behalf of the entire Muslim community.

## 4. Hazrat Hafsa (*Radiallahu anha*) the daughter of Hazrat Umar (RA.)

Her blessed name was Hafsa (RA.) and she was the daughter of Hazrat Umar, (RA.) the excellent caliph of the Muslims and the sister of the great scholar and devotee of the Muslim Ummah, Hazrat Abdullah Ibne Umar (RA.). Hazrat Zainab binte Mazun (RA.) was her mother, who is enumerated among the three best Sahaabiyaat (The fortunate Muslim women who beheld the holy prophet ﷺ) of the holy prophet ﷺ.

She was born 5 years prior to prophet hood while the holy Kaaba was being erected and was first married to Khunais Ibne Haneefa (RA.); she accepted faith with her parents during the initial era of Islaam itself and migrated to Madeena with her husband. Her husband took an active part in the battle of Bad'r wherein he fought with great bravery against the enemies of Islaam, being seriously injured brought to Madeena where he passed away and thus Hazrat Hafsa (RA.) became a widow and subsequently the holy prophet married her after the departure of Aaishah.(to the prophet's ﷺ house after marriage).

## Marriage with Rasoolullaah ﷺ

Hazrat Umar had concern about the marriage of his daughter after the death of Hazrat Khunais (RA.). One day Hazrat Umar (RA.) contacted Hazrat Usman (RA.) in solitude and kept the proposal of Hazrat Hafsa's (RA.) marriage with him. For Hazrat Usman's (RA.) blessed wife Hazrat Rukayya (RA.) died in those days to which he replied, *"I will reply you after due thought."* Later he replied *"At present I have no desire to marry."* Then he contacted Hazrat Aboo Bakr (RA.) and placed his proposal of marriage to which he kept silence.

Then after wards the holy prophet ﷺ sent a proposal to marry Hazrat Hafsa (RA.) to which Hazrat Umar (RA.) accepted and conducted her marriage with the holy prophet ﷺ in the third Hijree. After this marriage Hazrat Aboo Bakr (RA.) met Hazrat Umar (RA.) and said, *"I knew for certain that the holy prophet ﷺ wished to marry Hazrat Hafsa* (RA.). *So, I did not disclose his secret to you. Verily if the holy prophet ﷺ had changed his decision I would have certainly married her."* (Bukhari Shareef)

## Questioning with out hesitation

Hazrat Hafsa (RA.) had a frank nature of questioning & giving answers, so she questioned the holy prophet ﷺ frankly for which the holy prophet ﷺ too had objected her. Hazrat Umme Bishr (RA.) narrates *"Once I was seated with Hazrat Hafsa (RA.) and the holy prophet ﷺ"* said *"If Allah wills not a single man will enter Hell of those who took an oath with me on the occasion of Hudaibiya under the tree."* On hearing this she astonishingly asked, *"O prophet ﷺ of Allah! How have you said thus?"* And recited the verse of the holy Qur'aan *"There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished"*. (Surah Maryam Verse no.71)

The holy prophet ﷺ answered, *"Further Allah elevated says "Then We shall save those who use to fear Allâh and were dutiful to Him. And we shall leave the Zâlimûn*

*(polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell)"* (Surah Maryam Verse no.72)

## Explanation

This verse contains the narration of Pulsiraat (Extremely narrowest bridge providing the only approach to paradise) which will be over the Hell and every one has to pass over it, the pious people will able to pass over it & the disbelievers and the sinful among the believers will get cut down & fall in the Hell and Allah will release the sinful later. As Hazrat Hafsa (RA.) had not grasped the entire topic, questioned the holy prophet ﷺ.

## Devotion

Hazrat Hafsa (RA.) fasted and offered Salaah very frequently to the extent that Hazrat Jibreel also praised her once before the holy prophet ﷺ by saying, *"She fasted and offered Salaah very frequently."* She had great fear of Dajjaal. There was a man in Madeena named Ibne Sayyaad who had few resemblances with Dajjaal. Once he met Abdullah Ibne Umar (RA.) on his way who expressed rejection for his few acts. Ibne Sayyaad stretched his body and stood blocking his way. When Hazrat Hafsa (RA.) came to know this incident she said her brother, *"Why do you have conflict with him? "Don't you know what the holy prophet ﷺ has said, "Anger will be the thing expelling Dajjaal"* She said so for she had a great fear of Dajjaal's mischief in her heart.

## Demise

Hazrat Hafsa (RA.) passed away in the year 45 Hijree. Hafiz Ibne Kaseer *(Rah.)* writes, *"Majority of Islamic scholars are unanimous that she passed away in the year 45 Hijree in the month of Shaaban (and the rest hold the view that she passed away during the reign of Hazrat Usman's* (RA.) *caliphate but the former view is superior) Hazrat Aboo Hurairah* (RA.) *and Abdullah Ibne Umar (RA.) were present in her funeral procession."*

Hazrat Hafsa (RA.) remained in the marriage bond of the holy prophet ﷺ nearly for a period of 7 years. She spent her entire life in the devotion of Allah & showed great commitment to fasting & worship. Her brother Hazrat Abdullah Ibne Umar (RA.) was also a great scholar & saint and practiced each & every tradition of the holy prophet after searching them.

## 5. Hazrat Zainab (*Radiallahu anha*) the daughter of Khuzaimah

Her name was Zainab *(RA.)* and she was the daughter of Khuzaimah Ibne Haaris. She had her first marriage with Abdullah bin Jah'sh *(RA.)*. He was matryed at the battle of Uhad in 3rd Hijree. Afterwards the holy prophet ﷺ married Hazrat Zainab binte Khuzaimah *(RA.)* in the same year after his marriage with Hazrat Hafsa *(RA.)*, she was thirty then. She passed away only after 8 months of her marriage with the holy prophet ﷺ. The holy prophet ﷺ led her funeral prayer & buried her in Jannatul-Bakee, the grave yard of Madeena. Hazrat Khadeejah *(RA.)* and Hazrat Zainab *(RA.)* were his two wives who passed away during his blessed life.

Hazrat Zainab's *(RA.)* excellent virtue was that she was too generous. She was ever ready to help the poor and the destitute; her virtues of charity & feeding the poor were so gigantic that she was called with the title of ***"Ummul Masakeen"*** i.e. ***"The mother of the poor"***

## 6. Hazrat Umme Salemah (*Radiallahu anhaa*)

Her blessed name was Hindah *(RA.)* and ancestral title was Umme Salemah *(RA.)* and her father's name was Huzaifa who was from the family named Banoo Makhzoom and her mother's name was

Hazrat Umme Salemah's *(RA.)* father was an affluent person known for his generosity who used to feed a large number of people, when-ever he journeyed he bore the total expenses of his companions, on account of this generosity people called him *"Zaadur raakib"* i.e. *"the Tiffin of the travellers"* and he was one the most honourable person from among the entire tribes of Quraish.

Hazrat Umme Salemah's *(RA.)* first marriage was performed with his cousin brother (paternal uncle's son) and the foster brother of the holy prophet ﷺ Abdullah Ibne Abdul As' ad *(RA.)* who was a pious man even before accepting faith, and he accepted faith with out paying heed to the displeasure of his tribe, at a time when the holy prophet ﷺ just initiated the propagation of Islaam and is enumerated among the *"Saabiqoonal awwaloon"* (i.e. The first to accept Islaam). His number falls after the tenth that is eleventh in accepting faith.

## Migration to Ethiopia (Habshaa)

While the oppression of the disbelievers of Maccah crossed its limits along with other Muslims this couple too migrated to Ethiopia, there Hind begot a son named *"Salemah" (RA.)* with the same lad Hazrat Abdullah's *(RA.)* Ancestral title was named *"Aboo Salemah" (RA.)* and Hind's (Hindas') *"Umme Salemah (RA.)"*.

After their arrival from Ethiopia they stayed a short time in Maccah & then migrated to the blessed Madeena but they performed this migration separately of which there is an interesting story.

## Immigration to Madeena

Hazrat Umme Salemah states *(RA.)* that when Aboo Salemah *(RA.)* decided to migrate to Madeena after fasting the camel's saddle he seated me and Salemah *(RA.)* on it and he was walking at the front holding the camel's reins while the people of my tribe Banoo Mughairah came to know about my migration, they encircled us & said, *"You alone can go we won't let our daughter with you."* Saying thus they took me & my son Salemah *(RA.)* with them by force and when the people of my in law's family Banoo Asad *(RA.)* came to know this they came and took Salemah *(RA.)* from Banoo Mughairah and said *"While you won't let your daughter go with Aboo Salemah (RA.) how could we let our son live with you?"* In this way myself, my husband & my son parted with each other.

Then the order of migration to Madeena revealed. Hazrat Aboo Salemah *(RA.)* went to Madeena leaving behind his wife & son. Hazrat Umme Salemah *(RA.)* grieved a lot on the separation of her husband & son. She left for the outskirts of Maccah every morning and shed tears by sitting on a sand dune. In this way a year elapsed.

One day a kind man from the tribe of Banoo Mughairah took pity on Umme Salemah's *(RA.)* state & gathered the people of his tribe and said, *"This woman belongs to our family and to what extent shall we trouble her? We belong to a noble family which oppresses not."* On hearing his statement the people of Banoo Mughairah decided to leave Umme Salemah *(RA.)* and when her in law's family came to know this they too felt pity on her and sent Salemah *(RA.)* to his mother. Umme Salemah *(RA.)* took her son in her lap & moved to Madeena.

She might have journeyed just three or four miles that she met Usman Ibne Talha *(RA.)*. He asked, *"Where have you left alone?"* She replied "I am going to Madeena to approach my husband" He asked for the second time, *"Does anyone accompany you?" She said "Allah elevated & this son."* He held the reins of the camel and started walking at the front.

Umme Salemah *(RA.)* states, *"I swore by Allah I never saw a noble man like Usman Ibne Talha (RA.) in the entire Arabia for when ever he intended to halt at a place, he caused the camel to sit and he stood behind a tree and then tied the camel and slept under a tree away from me, and on the occasion of departure he took the camel there and caused it to sit before me and he himself moved away from there, when I climbed up the camel he walked along the camel, in this way by walking he reached Kooba with myself and Salemah (RA.)."*

Aboo Salemah *(RA.)* was there itself, from Kooba Hazrat Usman Ibne Talha *(RA.)* returned the blessed Maccah and Hazrat Umme Salemah *(RA.)* met her husband.

## A lesson

How great! During the holy companions' blessed age even women troubled themselves to a vast extent to protect their faith; though Umme Salemah *(RA.)* faced such great troubles she didn't postpone her determination for migration. So, we learn a lesson from the above story that we must always keep ourselves ready to offer whatever sacrifice needed in the way of Allah.

## Children from Umme Salemah *(RA.)*

Umme Salemah *(RA.)* begot a male child and two female children in Madeena, the lad was named Umar *(RA.)* and lasses were named Durra *(RA.)* and Zainab *(RA.)*.

## Demise of Aboo Salemah *(RA.)*

Hazrat Aboo Salemah *(RA.)* participated both the battles of Uhad & Bad'r and had a wound in the battle of Uhad & after a short recovery the holy prophet ﷺ sent him as a leader of a small army in a battle and on his return the wound recrudesced (renewed) and

he passed away with the very effect in the year 4 Hijree in the month of Jamaadi yussaani.

After his demise Umme Salemah *(RA.)* gave birth to a daughter named Zainab *(RA.)* and after her waiting period (Iddat) Hazrat Aboo Bakr Siddeeq *(RA.)* sent a proposal to marry her which she rejected and then the holy prophet ﷺ sent his marriage proposal through Hazrat Umar *(RA.)* which she accepted. Thus she was married to the holy prophet ﷺ. (Al-Bidaayah)

In the year 4 Hijree, when the holy prophet ﷺ came to know Aboo Salemah's *(RA.)* demise he visited his house. His eyes were left open, the holy prophet ﷺ closed them with his blessed hands and prayed for his salvation and advised Umme Salemah *(RA.)* to keep patience.

Hazrat Aboo Salemah *(RA.)* was a great companion of the holy prophet ﷺ and the couple had great love for one another. Once Umme Salemah *(RA.)* said to Aboo Salemah, *(RA.) "I have heard that if a husband & a wife both destined to paradise, of whom if the wife doesn't remarry after the demise of her husband in that situation the woman will be allotted to the same husband in the Paradise and if the man doesn't remarry after the demise of his wife then he will be allotted to the same woman."* So we shall take an oath not to remarry on the demise of any one of us. On hearing this Aboo Salemah *(RA.)* said, *"Will you accept my advice?"* She replied, *"I am consulting you only to obey."* Hazrat Aboo Salemah *(RA.)* said, *"Remarry after my demise!"* And then invoked, *"O Allah if I pass away in the presence (in the life) of Umme Salemah (RA.) then confer her husband better than me who won't trouble her."* (Ummate Muslimah ki Maaen pg no.104, Al-Isaabah)

The invocation of Aboo Salemah *(RA.)* proved advantageous to the extent that she was fortunately married with the holy prophet ﷺ. Hazrat Umme Salemah *(RA.)* quotes the statement of the holy prophet ﷺ thus, *"When any Muslim afflicted with trouble recites 'Innaa Lillaahi wa Innaa Ilaihi Raajioon, Allaa humma ajurnee fee Museebatee wa Akhlif lee khairam*

*minhaa.' ("Truly, to Allâh we belong and truly, to Him we shall return, O Allah! Recompense me for this trouble and grant me its better substitute.") Then Allah will certainly confer him a better thing in this world.*

*While Aboo Salemah (RA.) passed away I recited this Duaa and thought in my heart who will be the better husband than Aboo Salemah (RA.)? But when I read this invocation Allah elevated granted me the blessed holy prophet ﷺ of Allah a better husband than him.* (Muslim Shareef).

Hazrat Umme Salemah *(RA.)* says that, *"I was greatly moved by the demise of Aboo Salemah (RA.) because he passed away in a foreign land where he had no relatives. So I determined in my heart that I will weep on his death to an extent that the weeping will become prestigious. So, I was ready to weep and a woman too joined me, but in the way the holy prophet ﷺ came to know my determination said, "Are you of the opinion that the house from which Allah has debarred devil, would you want to enter it again?" When I came to know of this statement I changed up my mind and didn't cry."*

## Marriage with the holy prophet ﷺ

When the holy prophet ﷺ sent the proposal to marry her, she stated her helplessness *"I have children and my age is also at increase, so you won't benefit in any way by marrying me and I can conceive no more and I also have sense of honour in my nature (on account of which I couldn't reside with other co-wives) and I have no guardian."*

In answer to her statement the holy prophet ﷺ said, *"As far as your age is concerned my age is greater than yours, and Allah elevated is the protector of your children, you won't be put to trouble in nurturing them, I (my self) will also take good care of them and invoke for them and your issue of sense of honour will also disappear and no guardian of yours will object your marriage with me."* Hazrat Umme Salemah *(RA.)* was convinced with this answer and married the holy prophet ﷺ in 4th Hijree, in the month of Shawwal. (Usudul Gaahbah, Al-Isaabah)

After the marriage the holy prophet ﷺ kept her in the same house in which Hazrat Zainab Binte Khuzaimah *(RA.)* resided. Soon after her arrival to the holy prophet's ﷺ house she cooked food called

Maleeda (Bread mashed in butter-oil and sugar) by grinding millets.

## Umme Salemah's *(RA.)* present mindedness

Hazrat Umme Salemah *(RA.)* was genius. Hazrat Ibne Hajar *(Rah.)* writes in Al-Isaabah, *"Hazrat Umme Salemah (RA.) had excellent beauty and was enumerated among the genius and the one giving good consultation."*

In the year 6 Hijree the holy prophet ﷺ moved to Maccah with the intention of performing Umrah and halted at a place named Hudaibiyaa which is at a distance of nearly 19 miles from Maccah and sent Hazrat Usman Ghanee *(RA.)* to Maccah to inform about their arrival but after his departure there spread a rumour in air that Hazrat Usman Ghanee *(RA.)* was martyred. On hearing this news the holy prophet ﷺ took an oath from the companions to firmly fight for the martyrdom of Hazrat Usman *(RA.)* with the people of Maccah, and this oath is called *'Bai'ate Rizwan'*. Afterwards it was known that the news of Hazrat Usman's *(RA.)* martyrdom was fictitious and a treaty was made with the Quraish, of which a condition was also made that the Muslims will not enter Maccah that year to perform Umrah and will perform Umrah the next year. So the holy prophet ﷺ asserted his companions to leave their Ihram and slaughter the sacrificial animals with them and cutoff the hair.

The holy companions had left Madeena gladly to perform Umrah and now were forced to return without performing it. So none showed readiness to execute his orders to the extent that the holy prophet ﷺ asserted it thrice, then the holy prophet ﷺ went to Umme Salemah *(RA.)* who on hearing advised thus, *"O prophet ﷺ of Allah! Leave out and offer sacrifices by being silent and shave off your hair."* So the holy prophet ﷺ left out and sacrificed an animal and shaved off his hair. On perceiving this each of his companions sacrificed his animal and started shaving off one another's head and left their Ihram.

Hafiz Ibne Hajar *(Rah.)* writes about the advice of Umme Salemah *(RA.)* that, *"We come to know from Umme Salemah's (RA.) advice to the holy prophet ﷺ on the occasion of Hudaibiyaa that she was genius & held a better opinion."*

## Umme Salemah's *(RA.)* Knowledge

Hazrat Umme Salemah *(RA.)* had been benefited a lot from the company of the holy prophet ﷺ; she memorized the blessed words of the holy prophet ﷺ and questioned him her queries and thereby she added a lot to her knowledge, even companions such as Hazrat Aaishah *(RA.)* & Abdullah Ibne Abbas *(RA.)* are also enumerated as her students and she has narrated three hundred and seventy eight traditions (378).

Other wives of the holy prophet ﷺ were also much forward in attaining (Islamic) knowledge but none among them were can be compared to Hazrat Aaishah *(RA.)* & Umme Salemah *(RA.)*. (Ibne As'ad).

Marvan Ibne Hakam *(RA.)* used to ask issues (masaail) from Hazrat Umme Salemah *(RA.)* and said, *"How can we ask rulings others while the pious wives of the holy prophet ﷺ are among us."* (Musnade Imam Ahmad)

If the Fatwas (legal verdicts) of Hazrat Umme Salemah *(RA.)* are collected it can make a thick book. (Ialaamul Muvaqqieen)

Hazrat Umme Salemah *(RA.)* liked very much the oration of the holy prophet ﷺ. Once she was twisting her hair into a plait, then the holy prophet ﷺ stood in the mosque to give a speech and said, *'Ayyuhannasu' "O people."* on hearing this Hazrat Umme Salemah *(RA.)* tied up her hair and heard the entire speech of the holy prophet ﷺ. (Musnade Imam Ahmad)

Hazrat Umme Salemah *(RA.)* states, “The holy prophet ﷺ instructed me to recite this Duaa on the occasion of Maghrib prayer *“Allaa humma anna-haaza iqbaalu lailika wa idbaaru nahaarika va aswaatu duaatika faghfirlee” "O Allah! This is (an hour) of the arrival of your night and the departure of your day and the call of your beggars, so forgive me."* (Miskaat Shareef)

Once the holy prophet ﷺ was at home and Hazrat Umme Salemah *(RA.)* and Hazrat Maimunah *(RA.)* were also accompanying him mean while, Hazrat Abdullah Ibne Umme Makhtoom *(RA.)* who was a blind came to the holy prophet ﷺ. They (the holy wives) deemed, as he was blind, it is needless to veil before him so, they both remained seated and veiled not. The holy prophet ﷺ asserted them to veil from him. On hearing this Hazrat Umme Salemah *(RA.)* said, *“O prophet ﷺ of Allah! Isn’t he blind?”* the holy prophet ﷺsaid, *“Are you (both) blind too?”* (Tirmizi Shareef)

On another instance Hazrat Umme Salemah *(RA.)* questioned the holy prophet ﷺ, *“O prophet ﷺ of Allah! Will I be recompensed by spending on the children of Aboo Salemah (RA.) ?” the prophet ﷺ of Allah replied, “spend on them; you will be recompensed on spending them.”* (Bukhari Shareef)

On one another instance Hazrat Umme Salemah *(RA.)* said, *“O prophet ﷺ of Allah! Men jihad (fight) in the way of Allah and women don’t jihad (fight) in the way of Allah and women get half of men, in inheritance.”* A verse of the holy Quran (Koran) revealed in answer to it.

وَلاَ تَتَمَنَّوْاْ مَا فَضَّلَ اللّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُواْ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللّهَ مِن فَضْلِهِ إِنَّ اللّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*“And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All Knower of everything.*” (Jamul Fawaaid)

On one more instance she said, *"O prophet ﷺ of Allah! Why is not any there narration about women in the holy Quran?"* then the following verse was revealed.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ والصَّادِقِينَ والصَّادِقَاتِ والصَّابِرِينَ والصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ والصَّائِمِينَ والصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ والذَّاكِرِينَ اللَّهَ كَثِيرًا وَّالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا

*"Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms, etc.), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional Nawâfil prayers of night in the last part of night, etc.) Allâh has prepared for them forgiveness and a great reward (i.e. Paradise). (This contained the narration of women in it)."* (Surah Al-Al Ahzaab Verse no.35)

Hazrat Umme Salemah *(RA.)* said, *"The prophet ﷺ ordered me to keep three fast a month in which the first on Monday and Thursday."* {Translator: These fasts are to be offered separately during a month preferably the 1st on the first Monday of the month the second on Thursday and the third on Monday} (Aboo Daawud-Nasaee) excluding these are many other instances wherein Hazrat Umme Salemah *(RA.)* had questioned the holy prophet ﷺ; narration of whose is in the books of Hadees (Prophetic traditions).

Once a few beggars came and started begging with great stubbornness. There was a woman in the company of Hazrat Umme Salemah *(RA.)*. She said to the beggars, *"Get out from here!"* On hearing this Hazrat Umme Salemah *(RA.)* said, *"We have not been ordered thus (to expel the beggars with angrer)."* Then she said to a girl to give each one of them any thing, even only a single date. (Al-Isaabah)

## Demise

Hazrat Umme Salemah *(RA.)* passed away in the year 59 Hijree and Hazrat Aboo Hurairah *(RA.)* led the funeral prayer. She was 84 then. Hazrat Vaakidee *(Rah.)* holds this opinion but other scholars have stated her demise in the year 61 or 62 Hijree. From among the wives of the holy prophet ﷺ the demise of Hazrat Umme Salemah *(RA.)* was the last. (Al-Isaabah)

## Hazrat Zainab *(RA.) the* daughter of Jah'sh *(RA.)*

Her name was Zainab *(RA.)* and her ancestral title was Umme Hakeem *(RA.)*. Jah'sh Ibne Rabaab *(RA.)* was her father, and Umaimah binte Abdul Muttalib *(RA.)* was her mother who was the paternal aunt of the holy prophet ﷺ. So, Hazrat Zainab *(RA.)* was the cousin sister of the holy prophet ﷺ.

Hazrat Zainab *(RA.)* was among those fortunate people who got the honour of *'Assaabiqoonal Awwaloon'* (i.e. the first to accept faith). Hazrat Zainab *(RA.)* was among those fortunate and blessed people who were the first to migrate to Madeena.

Hazrat Zainab *(RA.)* was first married to Zaid Ibne Haaris *(RA.)* the freed slave of the holy prophet ﷺ when he divorced her, ultimately; the holy prophet ﷺ married her after his marriage with Hazrat Umme Salemah *(RA.)*.

**Marriage with Hazrat Zaid *(RA.)*:**

Hazrat Zaid *(RA.)* was the freed slave of the holy prophet ﷺ. His father's name was Haaris *(RA.)* and mother's name was Su'adah *(RA.)*. Once it so happened that his mother was going to her parental house with Hazrat Zaid *(RA.)*. In their way dacoits snatched him and sold him in the market of Maccah, and Hazrat Hakeem Ibne Hizaam *(RA.)* who was Hazrat Khadeejah's *(RA.)* nephew (brother's son) bought him for 400 Dirham and assigned him to Hazrat Khadeejah *(RA.)*, his paternal aunt who, ultimately after her marriage with the holy prophet ﷺ, gifted Zaid *(RA.)* to the holy prophet ﷺ. He freed Zaid *(RA.)* and took him as his adopted son; so, people called Zaid *(RA.)* as *'Zaid Ibne Muhammad ﷺ'*.

When Zaid's father and (paternal) uncle came to know Zaid's *(RA.)* presence in Maccah they came to Maccah to fetch Zaid *(RA.)* and requested the holy prophet ﷺ. The holy prophet ﷺ said to Zaid, *(RA.) "If you wish you can leave with your father."* But Hazrat Zaid *(RA.)* chose to live with the holy prophet ﷺ in Maccah and showed reluctance to go with his father. When Zaid *(RA.)* reached the age of puberty the holy prophet ﷺ married him to his slave girl called Umme Aiman *(RA.)*.

Hazrat Umme Aiman *(RA.)* was the slave girl of the holy prophet's ﷺ father or mother and the holy prophet ﷺ inherited her. She had nurtured the holy prophet ﷺ in his childhood and accepted faith in the initial era of Islaam and also immigrated to Madeena. The holy prophet ﷺ showed great regards towards her and used to say, *"After my (own) mother, Umme Aiman (RA.) is my mother."* And some times he used to say, *"Umme Aiman (RA.) is one of the remaining people of my family (who are alive)."* Hazrat Usamah *(RA.)* to whom the holy prophet ﷺ at the time of his death had sent as a leader of an army which constituted companions of high degree was the son of Hazrat Zaid *(RA.)* and Hazrat Umme Aiman *(RA.)*.

After Zaid's *(RA.)* marriage with Umme Aiman *(RA.)* the holy prophet ﷺ wished Zaid's *(RA.)* second marriage with his paternal cousin sister Hazrat Zainab *(RA.)* and sent the marriage proposal, but Hazrat Zainab's *(RA.)* brother Abdur-rahman *(RA.)* felt it improper to marry his sister with a freed slave. But as the bearer of the proposal was the holy prophet ﷺ and the proposal of the holy prophet ﷺ was deemed improper so, Allah elevated revealed the verse of the holy Qur'aan.

*"It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error."* (Surah Al Ahzaab verse no. 36)

When Hazrat Zainab *(RA.)* and her brother came to know this verse they both consented for the marriage and the holy prophet ﷺ married Zaid *(RA.)* to Zainab *(RA.)*. The holy prophet, ﷺ by conducting his cousin sister's marriage with a freed slave, has proved that a dame of a high family can marry a man of a low family and abolished the discrimination of high & low (where as Islaam has considered Kufoo that is distinction of high & low family).

Hazrat Zainab *(RA.)* remained under the marriage bond of Zaid *(RA.)* for a period of a year & a bit more but they couldn't accommodate each other. One day Zaid *(RA.)* complained to the holy prophet, ﷺ *"I have been greatly troubled by Zainab's (RA.) abusive words and impudence, so I want to divorce her now."* The holy prophet ﷺ said to him, *"Hold your wife in your marriage & fear Allah.*" But to the last extent they could not accommodate each other so the holy prophet ﷺ granted him the permission to divorce Hazrat Zainab *(RA.)*.

**Marriage with the holy prophet ﷺ:**

When Zaid *(RA.)* divorced Hazrat Zainab *(RA.)* the holy prophet ﷺ sent Zaid *(RA.)* himself with his proposal of marriage to Zainab *(RA.)*.

Allah elevated had already informed the holy prophet ﷺ about his marriage with Hazrat Zainab *(RA.)* but in those days marriage with one's adopted son's wife was regarded as if one has married one's own daughter in law. (If one's own son had divorced his wife then the father of the son can't marry her).

The holy prophet ﷺ didn't disclose this matter to any one on account of the fear of being abused by the people but Allah elevated intended to remove this ignorance & bad custom of the Arabs that the adopted son can't become one's own son and one can marry his wife after being divorced by him. The holy prophet ﷺ was warned in the holy Quran & verses were revealed.

*" But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him.* (Surah Al Ahzaab verse no.37)

In this verse Allah elevated has addressed the holy prophet ﷺ in the form of admonition. Hazrat Hasan Basari *(Rah)* states about this Ayah that, *"No verse in the holy Qur'aan was revealed to the holy prophet which was more stern than this verse."* If the holy prophet ﷺ were to hide any verse of the holy Qur'aan he might have hidden this verse. (Fathul Baree) and Hazrat Aaishah also states thus. (Fathul Baree)

The holy prophet ﷺ sent Zaid *(RA.)* himself with his proposal of marriage to Hazrat Zainab *(RA.)*. She was kneading flour then; Zaid *(RA.)* held his face in opposite direction and said, *"O Zainab (RA.)! There is excellent good news for you that the holy prophet ﷺ has sent me with his proposal to marry you."* On hearing this Hazrat Zainab *(RA.)* said, *"I will consult Allah by performing Istikhaarah (judgment from omens)"*. When she stood to offer the

Salaah for Istikhaarah and started prayer and on the other side the holy prophet ﷺ was revealed this verse:

*So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled."* (Surah Al Ahzaab verse no.37)

With the revelation of this verse itself the marriage of the holy prophet ﷺ was performed. This marriage was unlike the other worldly marriages where in two witness and a lawyer is needed. The revelation of this verse itself was enough for this marriage; so on account of this Hazrat Zainab *(RA.)* boasted herself over other wives by saying, *"Your marriages were conducted by your parents or guardians and my marriage was conducted by Allah the owner of the great throne from above the seven Heavens."*

With the revelation of this verse the holy prophet ﷺ went to Hazrat Zainab *(RA.)* with-out seeking permission. The marriage of Hazrat Zainab *(RA.)* with the holy prophet ﷺ was conducted in the month of Zeeqaa'adah in the year 5th Hijree. A few scholars have said it was in the year 3rd Hijree but most of the scholars hold their views in the year 5th Hijree itself.

**Wedding feast (Valeemah):**

The holy prophet, ﷺ after his first meeting with Zainab *(RA.)* in privacy, arranged a feast, in which he slaughtered a goat. Hazrat Anas *(RA.)* states that, *"The holy prophet ﷺ had not given such a fantastic wedding feast of any other wife."* (Muslim Shareef) The holy prophet ﷺ had slaughtered a goat of which the mother of Hazrat Anas *(RA.)* Hazrat Umme Sulaim *(RA.)* prepared Hareera and about 300 people were fed. (Jam'ul Fawaa'id)

The holy prophet ﷺ said to Anas, *(RA.) "Go and call so & so and who-else you meet (In your way)."* Hazrat Anas *(RA.)* states that, *"I called men in such a great number that even the house & its courtyard were filled with men.* The holy prophet ﷺ ordered them to make groups of 10 men each and eat from their front. Hazrat Anas *(RA.)* further states that *"The holy prophet ﷺ taking some food in his hand invoked some thing over it, as a result there felt such barakah (auspiciousness, abundance etc) in it that it didn't exhaust even after the entire folks had partaken from it.* Then the holy prophet ﷺ said, *"O Anas (RA.)! Lift this food."* And I lifted it. *"But I couldn't judge whether the food was abundant while I kept it before them or then after.* {There felt such a barakah in the food that though so many people fed on it, its quantity didn't decrease. It seemed that the quantity of food had increased!} (Muslim Shareef)

**One must not remain seated after having a feast:**

On the occasion of Valeema feast after the holy prophet's ﷺ marriage with Hazrat Zainab *(RA.)* some people remained seated there itself after having the feast and were engaged in talking for a long time. The holy prophet ﷺ was greatly troubled by this and wished that the people ought to have dispersed but felt shy to disclose it. The holy prophet ﷺ reached the threshold of Hazrat Aaishah's *(RA.)* house and thought that the people would have left but, when he returned, saw that the people were still seated, so he returned to the room of Hazrat Aaishah *(RA.)* and again thought now they would have left when he returned for the second time they had left his house.

Hazrat Anas *(RA.)* states *"Then the holy prophet ﷺ placed a veil between me & himself and the verse of veil was revealed."* This is the summary of the narration in Bukhari Shareef. And in the narration of Muslim Shareef Hazrat Anas *(RA.)* says that, *"When the people left I too started entering inside with the holy prophet ﷺ but the holy prophet ﷺ placed a curtain between me & himself and the verse of veil was revealed."*

*"O! You who believe! Enter not the Prophet's ﷺ houses, except when permission is given to you for a meal, (and then) not (as early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet ﷺ, and he is shy of (asking) you (to go), but Allâh is not shy of (telling you) the truth. When you ask of them any goods, ask of them from behind a curtain; that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death) Verily! Surely this is grievous in the sight of Allah"* (Surah Al Ahzaab verse no.53).

Hazrat Anas *(RA.)* states that, *"I am the most informed among the people about when the law of veil was revealed & the circumstance of its revelation."* and narrates the following tradition. He states, *"I first heard this verse and the holy prophet ﷺ came out and read out this verse to the people."* (Muslim Shareef)

**Note:**

We come to know from the tradition of Bukhari Shareef that Hazrat Sauda *(RA.)* was the cause for the revelation of the Ayah (verse) of veil and the narration of Muslim Shareef states that it was revealed after the marriage with Hazrat Zainab *(RA.)*, but it is most probable that it may have happened after the marriage with Hazrat Zainab, *(RA.)* and Hazrat Sauda *(RA.)* as her routine might have gone in the forest at night to relieve herself and Hazrat Umar *(RA.)* might have seen her and ought to have said that, *"I have recognized you"*. So these both incidents might have become the cause of the revelation of the law of veil.

## Piety

Hazrat Zainab *(RA.)* was very pious, abstinent, and honest. The holy prophet ﷺ himself has praised Hazrat Zainab *(RA.)* for her piety and abstinence. Once the holy prophet ﷺ was distributing booty among a group of immigrants, at that time the holy prophet ﷺ said to Hazrat Umar *(RA.)* that, Hazrat Zainab *(RA.)* is very Avvaah to which

Hazrat Umar *(RA.)* asked, *"What is Avvaah?"* the holy prophet ﷺ replied, *"One who has humility and weeps before Allah (by repenting from sins)* (Al-Isaabah)

When the Munafiqeen (Hypocrites) accused Hazrat Aaishah *(RA.)* at that time Hazrat Zainab *(RA.)* asserted boldly that, *"Hazrat Aaishah (RA.) is absolutely pious"* and answered on being questioned by the holy prophet, ﷺ *"I accuse not my ears and eyes, I know not Aaishah (RA.) in any other thing but in virtue."* Hazrat Aaishah *(RA.)* states *"From among the wives of the holy prophet ﷺ Hazrat Zainab (RA.) alone was such who could combat with me in (degree) on account of her abstinence. Allah almighty had protected her from telling lies. If she hadn't in her heart the fear of Allah then in order to lessen the honour of a co-wife might have reinforced the accusations (by mixing false words)."*

With this we come to know that how great fear of Allah she possessed in her heart. We often witness that a co-wife seeks opportunity to belittle other co-wife and Hazrat Zainab *(RA.)* got this opportunity but as her heart was filled with the fear of Allah & Here-After, she didn't utter a single word against Hazrat Aaishah *(RA.)*.

Hazrat Umme Salemah *(RA.)* states about Hazrat Zainab Binte Jah'sh *(RA.)* that, *"She was very pious, fasted very frequently, and offered Salaah during nights and spent the entire hard earned money over the poor."*

**Fondness for charity:**

Hazrat Zainab *(RA.)* was extremely generous and spent her laboured money in charity to the poor and her charity was a means of livelihood for many poor, so she was entitled with *"Ma aval Masaakeen (shelter for the poor)"*.

There is a tradition in Muslim Shareef in which Hazrat Aaishah *(RA.)* states, *"I haven't seen any woman greater than Hazrat Zainab (RA.) who troubled*

*her soul and then spent the hard earned money in charity and thereby attained the nearness of Allah."*

Hazarat Umar *(RA.)* had fixed for her a sum of 12,000 dirham as pension which she accepted only a year, and prayed Allah elevated *"O Allah! Don't confer me this means the forth coming year for it's a (thing of) trial."* Then she devoted 12,000 dirham to her relatives and the poor. When Hazrat Umar *(RA.)* had knowledge of it he visited her house and after saluting (Salaam) from the out doors he messaged her, *"I came to know your spending money in charity."* And then sent a sum of 1000 more; but even (that) she distributed among the poor. (Al-Isaabah)

**A Lesson:**

Hazrat Zainab *(RA.)* laboured the dyeing of leather and spent money, obtained thus, in charity. (Al-Isaabah)

In a book named Kanzul-Ummal, many incidents of her generosity, besides these, are also mentioned.

The holy prophet ﷺ has said, *"O women! Offer charity, even if it were of your ornaments, for I have seen you the most in the Hell."* They had before them this tradition and on the other side they had in their heart the fear of Here-After on account of which they were always ahead in charity. The Muslim sisters of our era too should learn a lesson from them and should try to be ahead offering charity.

Hazrat Zainab *(RA.)* had performed Hajj only once and that too with the holy prophet ﷺ. After that she, along with Hazrat Sauda, *(RA.)* didn't perform a single Hajj for the holy prophet ﷺ had instructed his wives, *"Restrict your-selves within the four walls of the house after this Hajj."* But the other wives of the holy prophet ﷺ thought Hajj distinct from this instruction and performed Hajj even after the demise of the holy prophet ﷺ

**Demise:**

Hazrat Zainab Binte Jah'sh *(RA.)* passed away at the age of 53 in the year 20 Hijree and Hazrat Umar *(RA.)* led the funeral prayers. She passed away the first of all the nine wives of the holy prophet ﷺ after his death and the holy prophet ﷺ too had prophesized about it.

Hazrat Aaishah *(RA.)* narrates that some of the wives of the holy prophet ﷺ questioned the holy prophet, ﷺ *"Who, among your wives, would first pass away after your demise?"* in answer he said, *"The one whose hand is the longest of all."* On hearing the wives of the holy prophet ﷺ took a bamboo stick and started measuring their hands. At last they concluded that Hazrat Sauda's *(RA.)* hand is the longest of all and thought in their hearts that Hazrat Sauda *(RA.)* will pass away the first, but when Hazrat Zainab *(RA.)* passed away the first they came to know the meaning of *"The one whose hand is the longest of all" means "It is the one who was the most generous of all."* (Bukhari-Muslim)

On the occasion of Hazrat Zainab's *(RA.)* demise Hazrat Aaishah *(RA.)* said, *"She left the world by being praiseworthy and devout and left the orphans and widows in the state of confusion."*

**A fair will:**

Hazrat Zainab *(RA.)* bequeathed a will at the time of her death that, *"I have prepared a shroud for myself, and Hazrat Umar (RA.) will also send a shroud for me, so offer a shroud in charity."* After her death her sister named Hamna *(RA.)* devoted in charity the shroud which she had prepared. (Al-Isaabah)

How great! She left this world with the desire of charity in her heart and desired that her charity be continued even after her death. Would you present me such an example anywhere else in the world? This was the valuable outcome of the holy prophet's ﷺ

teachings. After given bath she was shrouded and placed in a Masehri (a type of funeral bier) prepared by Asma binte Umais *(RA.)* the idea of which she drew from Ethiopia and a cloth was covered over it, thereby fulfilling the injunction of veil which Hazrat Umar *(RA.)* liked very much. At first Hazrat Umar *(RA.)* announced that only those who are her Mahram (woman's close relative with whom marriage is not permissible) can join the funeral procession but when the needs of veil were fulfilled be granted general permission to all.

Hazrat Zainab *(RA.)* has narrated eleven traditions which are further narrated by Umme-Habeeba *(RA.)* and Hazrat Zainab binte Aboo Salemah *(RA.)*.

My esteemed sisters! We get a precious ideal of generosity from the lives of Zainabs *(RA.)*, Hazrat Zainab Binte Khuzaimah *(RA.)* and Hazrat Zainab Binte Jah'sh *(RA.)* from among the wives of the holy prophet ﷺ which is deemed as the best thing in this world and a best means to get protection from the fire of Hell, as the holy prophet ﷺ has said, *"O women! Offer charity, even if it were of your ornaments, for I have seen you the most in the Hell."*

May Allah confer the entire believing women the concern to protect them-selves from the Hell by means of charity. (Aameen)

**Hazrat Juwairiyyah Binte Haaris** *(RA.)*

Her name was Barraa *(RA.)* and her father's name was Haaris Ibne Jiraar *(RA.)* who was the head of the tribe named Banoo Mustaliq. The holy prophet ﷺ after his marriage with Barraa *(RA.)* changed her name to Juwairiyyah *(RA.)*. She was first married to her paternal uncle's son (cousin) Musaafia Ibne Safwaan. Juwairiyyah's father was at first an arch enemy of Islaam who agreed to attack Madeena on the instruction of Quraish. When the holy prophet ﷺ came to

know that the people of Banoo Mustalik are preparing to attack Madeena under the leadership of Haaris Ibne Jiraar so he left Madeena with an army of 400 companions in the year five or six Hijree. When Haaris was informed of the holy prophet's ﷺ departure from Madeena he fled away and both the armies met near a lake named Muraisia. So, it is also called the battle of Muraisia. Muslims were victorious in this battle and ten men of the pagans were also killed of whom was the husband of Juwairiyyah *(RA.)* Musaafiyyah Ibne Safwaan and nearly Six hundred (600) were held as prisoners and Hazrat Juwairiyyah was also among them. The prophet ﷺ distributed the prisoners among his companions and Hazrat Juwairiyyah *(RA.)* fell in the share of Hazrat Saabit Bin Qais *(RA.)*, but she didn't choose herself to be a slave girl and said to Hazrat Saabit *(RA.) "Release me in return for Nine Ukiah"* and Hazrat Saabit released her. Then she came to the holy prophet ﷺ and said, *"I am the daughter of Haaris Ibne Jiraar who is the head of his tribe*" And she related him the condition of her freedom and sought the help of the holy prophet ﷺ. The holy prophet ﷺ said, *"Won't I relate you a thing better than this?"* She said *"Why not?"* He said *"I pay the amount on behalf of you and will marry you"*. On hearing this Hazrat Juwairiyyah *(RA.)* was greatly pleased and the holy prophet ﷺ paid the amount, freed and married her. (Al-Isaabah)

Hazrat Juwairiyyah *(RA.)* herself narrates, *"Three days prior to the holy prophet ﷺ had set out to fight with Banoo Mustalik I saw in my dream a moon from Madeena fell in my lap. I did not disclose this dream of mine to anyone. When the holy prophet ﷺ left for Jihaad and we were imprisoned I hoped the fulfillment of my dream."* Though Hazrat Juwairiyyah *(RA.)* hadn't demanded the freedom of her tribe yet, the companions of the holy prophet ﷺ freed all the prisoners as soon as they came to know about Hazrat Juwairiyyah's *(RA.)* marriage with the holy prophet ﷺ, for they (the prisoners) were then the people of the prophet's ﷺ in-law's family.

Hazrat Aaishah *(RA.)* states about this incident that, *"With the holy prophet's ﷺ marriage with Hazrat Juwairiyyah (RA.) a hundred families of Banoo*

*Mustalik were freed and I haven't seen a woman who was more auspicious for her tribe than Hazrat Juwairiyyah (RA.)."*

## Reluctance to go with her father:

When Hazrat Juwairiyyah's *(RA.)* father came to know of her imprisonment he came to Madeena with many camels laden with precious means to free his daughter. On his way he hid two camels (of high breed) at a place named Akeek and conversed with the holy prophet ﷺ for Hazrat Juwairiyyah's *(RA.)* freedom. The holy prophet ﷺ said, *"I give her the full right either to live here or depart".*

Then Haaris *(RA.)* related this statement to Hazrat Juwairiyyah *(RA.)* to which she showed great reluctance and explicitly stated that, *"I have attained Allah and his messenger."*

## Haaris' *(RA.)* acceptance of Islaam after perceiving the prophet's ﷺ miracle:

When Hazrat Juwairiyyah's *(RA.)* father approached the holy prophet ﷺ with the means & came to recommend for Juwairiyyah *(RA.)* the holy prophet ﷺ asked, *"Where are those camels which you had hidden in Akeek?"* on hearing Haaris *(RA.)* was very much astonished and said, *"None can have the knowledge of this matter save Allah and his prophet ﷺ (through revelation) and accepted faith after reciting the Kalima (literally sentence but in Islamic terminology 'Laa ilaaha illallaahu Muhammadur rasoolullaah'). With him his two sons and many other people of his tribe also accepted faith."*

## Change of names:

Barraa *(RA.)* was the name of Juwairiyyah *(RA.)* which the prophet changed to Juwairiyyah *(RA.)* and he also changed the name of other two girls namely Barraa *(RA.)* and Aasiya *(RA.)* (Sinful) with the former Zainab *(RA.)* and the latter Jameela *(RA.)* and changed the name of a man from Hazan *(RA.)* (great distress) to Sahal (ease).

(Mishkaat Shareef) and stated that *"On the day of resurrection you would be called upon with yours and your father's name, so keep good names."* (Aboo Dawood Shareef)

*Devotion:*

Hazrat Juwairiyyah *(RA.)* was very much worshipping natured, and the holy prophet, ﷺ on his arrival home, often beheld her in worship. One morning the holy prophet ﷺ while passing by the mosque saw her in devotion and that at noon when returned by the mosque (after many hours) she was in the same state so, he asked, *"Were you in the same state since then till now?"* she replied in *"Affirmative"* to which the holy prophet ﷺ said, *"After leaving you I have recited four words (not exact four but it means a few words) thrice whose recompense is greater than your entire remembrance (Zikr) and the four words are 'Subhaanallaahi wabihamdihee a da da khalqihee wa rizaa nafsihee wa zeenata ar'shihee midaada kalimaatihee'."* (Mishkaat Shareef)

**A lesson:**

My esteemed sisters! One can imagine Hazrat Juwairiyyah's *(RA.)* pleasure for devotion and how great taste did she attain by the devotion of Allah, his remembrance & praise? So, value the precious moments of your life and try to spend your time in worshipping Allah & in his remembrance.

**Demise:**

Hazrat Juwairiyyah *(RA.)* passed away in the year 50 Hijree and Imam Vaakidee *(RA.)* states it in the year 56 Hijree and says that Marwaan Ibne Hakam *(RA.)* led the funeral prayers. (Al-Bidaayah, Al-Isaabah)

**Hazrat Umme Habeebah** (*Radiallahu anha*):

Her name was Ramlaa *(RA.)* & ancestral title was Umme Habeebah *(RA.)* and she was the daughter of the renowned chief of Banoo Umayya tribe Aboo Sufiyaan *(RA.)* and Safiyyaha Binte Abil Aas was her mother who was the paternal aunt of Hazrat Usman Ghani *(RA.)* and real sister of Ameere-Mu-aawiya *(RA.)* and (paternal) cousin of Hazrat Usman Ghani *(RA.)*. She was born 17 years prior to prophet hood in Maccah (11th October 594 A.D.)

**Acceptance of Islaam & migration:**

Hazrat Umme Habeebah *(RA.)* was first married to Ubaidullaah Ibne Jah'sh, they both had accepted Islaam at the same time and her father was then an arch enemy of Islaam. When the holy prophet ﷺ granted his companions the permission to migrate to Ethiopia on account of the tyranny of the disbelievers, this couple too migrated to Ethiopia (Habshaa) but Ubaidullaah accepted Christianity there and died as a Christian.

Hazrat Umme Habeebah *(RA.)* used to *say, "I saw in my dream my husband with a dreadful face and got frightened, then in the morning I came to know that he has turned to Christian and I asserted him to accept Islaam and also related him the dream, but my words had no effect on him and he wined a lot and ultimately passed away as a Christian."*

In Ethiopia (Habshaa) she begot a baby named Habeeba *(RA.)* from whom her ancestral title was named Umme Habeebah *(RA.)*.

**Under the marriage bond of the holy prophet ﷺ:**

Hazrat Umme Habeebah *(RA.)* states that, *"I saw a dream in which some one is calling me 'Yaa Ummal Mu`mineen' I was astonished on perceiving this dream and afterwards its meaning was disclosed."* After her Iddat (waiting period) the holy prophet ﷺ sent Hazrat Umar Ibne Zamree *(RA.)* to Negus (Najjashee) to deliver the marriage proposal. Negus delivered the proposal of marriage on behalf of the holy prophet ﷺ to Hazrat

Umme Habeebah *(RA.)*. He sent his slave girl (named Abrahaa) to Umme Habeebah *(RA.)*. She on hearing her message got so rejoiced that she gifted her two bangles and rings to the slave girl and appointed Hazrat Khalid Bin Saeed Bin Anas *(RA.)* her lawyer. Then in the evening Negus called Hazrat Ja'far Ibne Aboo Taalib *(RA.)* and other Muslims who had migrated to Ethiopia and he himself performed the matrimonial rites. After that while they started dispersing the king said, *"Wait! For it has been a practice of the prophets to feed some thing after marriage."* Saying thus Negus feasted the invites. This marriage was conducted in the year 7th Hijree and some have stated it in the year 6 Hijree.

Negus himself fixed 400 dirham Maher (dowry) on behalf of the holy prophet ﷺ of which Hazrat Umme Habeebah *(RA.)* again gifted 50 dirham to the slave girl bearing the message.

Hazrat Umme Habeebah *(RA.)* was 37 then; afterwards she came by sea route to Madeena while the holy prophet ﷺ was engaged in preparing for the battle of Khaibar.

When Aboo Sufiyaan, *(RA.)* the father of Umme Habeebah, *(RA.)* came to know of his daughter's marriage, who hadn't embraced Islaam then, accepted his defeat, for he used to be the commander-in-chief in all the battles against the holy prophet ﷺ. When he heard this news he exclaimed, *"Muhammad ﷺ is brave and it is impossible to disgrace him."*

Aboo Sufiyaan *(RA.)* (before the conquest of Maccah) once came to Madeena to discuss about the past treaty of Hudaibiyyah and also visited the house of Umme Habeebah *(RA.)*. When he was about to sit on the bedding of the holy prophet ﷺ then Hazrat Umme Habeebah *(RA.)* rolled the bedding. On perceiving this Aboo Sufiyan *(RA.)* said, *"Am I not fit for the bedding or is the bedding not fit for me?"* She answered, *"This is the bedding of the holy prophet ﷺ and you are a pagan. So*

*how can I let you sit on the bedding?"* on hearing this Aboo Sufiyan *(RA.)* became furious but just stated, *"You have gone much wretched after me."* (Al-Isaabah)

Try to imagine! Though Hazrat Umme Habeebah *(RA.)* was a woman, how firmly was faith attached in her heart that she didn't allow his pagan father to sit on the bedding of the holy prophet ﷺ. It was but the love of the holy prophet ﷺ in her heart which was greater than her parents and children.

**Practice on the tradition of the holy prophet ﷺ:**

Once the holy prophet ﷺ said, *"The person who offers 12 Rakat Salaah in a day-night (i.e. in the whole day-24 hours) excluding Farz prayers Allah elevated will create for him an abode in paradise."* Since then she daily offered 12 Rakat Salaah (Sunnah) her entire life. (Musna de Ahmad)

When her father Aboo Sufiyan *(RA.)* passed away the second day she asked for fragrance and applied it and said, the holy prophet ﷺ has stated, *"It is not permissible on a woman having faith on Allah and Here-after to lament more than three nights (on any one's death) but on the demise of her husband should lament for a period of four months and ten days."*

**A lesson:**

In our time on the death of some one, women consider it improper to conduct any happy occasion in the house and to participate in any happy occasion for forty days or four months which is quite against the Islamic law. Hazrat Umme Habeebah *(RA.)* has proved by her practice on the death of her father that it is not permissible to lament more than three days on any one's death except her husband.

**Concern for Here-after:**

Hazrat Umme Habeebah *(RA.)* was very pious devout, and had great concern for Here-after. When the hour of her death approached she called Hazrat Aaishah *(RA.)* and said, *"Forgive me if there used to be the attitude of co-wives between us or had happened in the entire life"* Hazrat Aaishah *(RA.)* said, *"I have pardoned."* and invoked for her salvation, and then she called Hazrat Umme Salemah *(RA.)* and said the same statement.

How great fear of Here-After that at the time of her death she had such great concern for there may not remain on her head any burden of others which ought to be revenged on the doom's day. Now a days persons on the death bed are introduced their close relatives while it is such an hour where in nothing should be reminded to him besides Here-After, remembrance of Allah and he should be persuaded to recite Kalimah thereby aiding the safety of faith (Imaan).

**Demise:**

Hazrat Umme Habeebah *(RA.)* passed away in the year 44 Hijree at the age of 73. A few hold the opinion in 42 & 56 Hijree respectively. 65 traditions have been narrated by Hazrat Umme Habeebah *(RA.)*, which are further narrated by Sahaaba & Tabieen.

**Lesson from the life of Hazrat Umme Habeebah *(RA.)*:**

Hazrat Umme Habeebah *(RA.)* has elevated the prestige of the holy prophet ﷺ in the entire Arabia with virtue & courage by disgracing his parents, the enemies of Islaam. None can share this virtue of Umme Habeebah *(RA.)*. We notice that women are more concerned than men in regard with preserving the respect of their parents and sometimes in doing so; they even severe relations with their husbands. If they hear any thing against their intimate relatives such as parents, brothers, sisters etc. and vice versa. It is also experienced that men in love for their wives severe relations with

their parents but women in love for their husbands don't severe relations with their parents.

Where as Hazrat Umme Habeebah *(RA.)* had severed her relations with her pagan parents in the love of Islaam and her husband Muhammad ﷺ which is written in the history of Islaam with golden words and this incident relates to such an environment which was full of self-respect and keen sense of honour, though there were many vices in the pre-Islamic Arabs yet they had self-respect with regards to their daughters. And the marriage of Umme Habeebah *(RA.)* with the holy prophet ﷺ had great effect on the honour of Aboo Sufiyan *(RA.)* but she care for it and why isn't it possible for there circulated in the body of this Arab woman the blood of Hazrat Hajirah *(A.S)* the faithful woman of Egypt who left the royal palace and accepted the bondage of Hazrat Ibraheem Khalilullah *(Alaihissalaam).*

The above quoted statements were related to her parents. Let's now examine her married life; her first husband converted to Christianity and passed away as a Christian. Hazrat Umme Habeebah *(RA.)* held firm on Islaam and preferred the bondage of the holy prophet ﷺ against the love of his parents & husband.

**Hazrat Safiyyah (*Radiallahu anhaa*)**

Her name was Zainab *(RA.)*, Huyya Ibne Akhtab & Barraa Binte Samwaal were her parents. After the triumph of Khaibar along with other women she was also in the booty. The part of the booty which goes to the share of the winning chief was called as Safiyyah in Arabic; as she was married to the holy prophet ﷺ so she was named Safiyyah *(RA.).*

Hazrat Safiyyah's *(RA.)* father Huyya Ibne Akhtab was from the progeny of Hazrat Haaroon Alaihis-salaam and was the chief of the

renowned Zionist tribe Banoo Nazeer. As he was the descendant of prophet's family the entire tribe respected him and accepted his leadership. Hazrat Safiyyah's *(RA.)* maternal grandfather was the chief of Banoo Kuraizah tribe and was renowned for his bravery. Hazrat Safiyyah's *(RA.)* family held a special position from both his father's and mother's side. She was married to Salaam Ibne Mashkam at the age of fourteen (14) and he divorced her for they couldn't accommodate one another, after him she was married to a chief of Banoo Kuraizah tribe named Kinaanaa Ibne Abul Hakeek who was the nephew (brother's son) of Aboo Rafe the chief of Khaibar and Kinaanaa Ibne Abul Hakeek was also the governor of famous fort of Khaibar Al-kumoos and was killed in the battle of Khaibar. (Al-Isaabah)

**Under the marriage bond of the holy prophet ﷺ:**

Al-kumoos was the strongest fort of Khaibar which was ultimately won at the hands of Hazrat Ali and the Muslims were the winners; as a result along with other prisoners Hazrat Safiyyah *(RA.)* and her two paternal cousin sisters were also brought as prisoners. At first Hazrat Safiyyah *(RA.)* fell in the share of Hazrat Dihyaa Kalbee *(RA.)* as she was well known for her beauty so people started urging the holy prophet ﷺ that, *"Safiyyah (RA.) is a charming dame and the daughter of a chief, so she won't be assigned in the possession of Dihyaa Kalbee (RA.), he is not worthy of her, Safiyyah (RA.) is worth only for you."* The holy prophet ﷺ feared that *"Won't it be a cause of divergence among the companions?"* So the holy prophet ﷺ bought her from Dihyaa Kalbee *(RA.)* and gave him her sisters in lieu of her and he (Dihyaa Kalbee *(RA.)* was convinced with them. Then the holy prophet ﷺ freed and married Hazrat Safiyyah *(RA.)* and regarded freedom from bondage as her Maher (dowry) and said *"Itkuhaa sidaakuhaa" "Her freedom is her Maher (dowry)".*

This marriage was carried out in the state of journey and her departure (to the holy prophet's ﷺ house) took place at a place

called *'Sahaabaa'*; the holy prophet ﷺ halted there for three days. The first day Hazrat Ayyoob Ansari *(RA.)* kept a watch the whole night with a sword and said to the holy prophet ﷺ in the morn, *"This woman has lost her husband, brother & each and every relative in this war so I feared mischief from any person."* On hearing this, the holy prophet ﷺ smiled and invoked for him.

There was a green spot on Hazrat Safiyyah's *(RA.)* face which she reasoned thus, *"A few days before I saw a dream that the moon fell in my lap, I mentioned my dream to my mother to which she slapped me and said, "Do you desire the king of Madeena?" whereas I knew nothing about the holy prophet ﷺ."*

**Wedding feast (Valeemah):**

On the second day of Hazrat Safiyyah's *(RA.)* departure to the holy prophet's ﷺ house he feasted a few dates and cheese which is mentioned in the narration of Bukhari Shareef. There is also another tradition of Bukhari itself in *"Kitaabul Magazee"* which states that, *"The holy prophet ﷺ ordered Hazrat Bilaal (RA.) to spread a table cloth (Dastarkhan) and announced to bring what ever eatables one has. Some brought dates, others Ghee and a few cheese after mixing all these things a food similar to Maleeda (bread mashed in butter oil and sugar) was prepared (and all partook from it) thus was the Valima of the holy prophet ﷺ."*

The companions doubted whether she (Hazrat Safiyyah *Radi.*) was the mother of the believers or a slave girl and they concluded that *"If he (the holy prophet ﷺ) veiled her then she is, Ummul Mu'mineen and if not she is a slave girl".* At the time of departure a cloth was spread over the camel as a result all understood well that she is Ummul Mu'mineen.

The holy prophet ﷺ was extremely kind hearted & considerate and behaved with his wives in a very good manner. Hazrat Safiyyah *(RA.)* accompanied the holy prophet ﷺ from Khaibar to Madeena and many days elapsed in their way. On the occasion of mounting the camel the holy prophet ﷺ after kneeling it down he himself sat

near the camel and Hazrat Safiyyah *(RA.)* climbed up by placing her feet on the blessed knees of the holy prophet ﷺ. (Bukhari Shareef)

Hazrat Safiyyah herself *(RA.)* states, *"I have not seen any one greater in good conduct than the holy prophet ﷺ. When I felt drowsy the holy prophet ﷺ used to hold my head with his hands and say, 'O daughter of Huyya be ridded (seated) cautiously'."* After reaching the blessed Madeena the holy prophet ﷺ boarded Hazrat Safiyyah *(RA.)* at the house of Haarisah Ibne Nauman *(RA.)*. Her beauty became the talk of the town in Madeena, so along with other women Hazrat Aaishah *(RA.)* too came to have a glimpse of her. (Afterwards) The holy prophet ﷺ asked Aaishah, *(RA.) "How is Saffiyyah (RA.)?"* she answered, *"She is a Jew."* The holy prophet ﷺ said, *"Don't utter thus, she has accepted faith and is a good Muslim"*. Hazrat Safiyyah *(RA.)* was very generous; on her arrival to Madeena Hazrat Fatima Zohra *(RA.)* came to meet her to whom she gifted her ear gem.

The holy prophet loved her very much and had concern for her pleasure. Once she was weeping when inquired about the reason she answered, *"Hazrat Hafsa (RA.) says I am superior to Saffiyyah (RA.)." (Because I along with marital relationship also have other relation with the holy prophet)* The holy prophet said *"You are the daughter of a prophet and your (paternal) uncle was also a prophet and you are under the marriage of a prophet ﷺ then in which matter is she (Hafsa) boasting."* Then he said to Hafsa *(RA.) "O Hafsa fear Allah."* (Mishkaat pg. 574)

Explanation:

As she was from the progeny of Hazrat Haaroon Alaihis-Salaam he called Hazrat Haaroon Alaihissalaam his father and Hazrat Moosa Alaihissalaam his (paternal) uncle.

On the occasion of the prophet's ﷺ death when all the wives of holy prophet ﷺ came to Hazrat Aaishah's *(RA.)* room to look after the holy prophet ﷺ Hazrat Saffiyyah *(RA.)* on perceiving the holy

prophet's ﷺ trouble said *"O prophet ﷺ of Allah! I wish it would be better if your trouble ought to have been substituted on me."* On hearing this, the other wives of the holy prophet ﷺ started staring at her to which the holy prophet said ﷺ *"Saffiyyah (RA.) has uttered the truth."* (Al-Isaabah)

Once during the caliphate of Hazrat Umar *(RA.)* a slave girl complained to Hazrat Umar *(RA.)* that Hazrat Saffiyyah *(RA.)* still holds in her the traces of Jewish religion for she regards Saturday as auspicious and treats the Jews with good conduct by gifting them her resources.When Umar *(RA.)* questioned Hazrat Saffiyyah *(RA.)* about the allegation. She answered, *"Since I have accepted Islam and Allah elevated devoted me Friday I have disregarded Saturday as good (auspicious) and I am aiding the Jews for they are my relatives and it is incumbent to keep good relation with the relatives."* (Al-Isaabah)

Hazrat Saffiyyah *(RA.)* was a bit short. Hazrat Aaishah *(RA.)* states *"Once I talked the holy prophet ﷺ about her shortness that, "She is this much (so) short."* On hearing this he said, *"You have uttered such words that even if they were mixed in the ocean they might have polluted it."* These were the teachings of the holy prophet ﷺ that he never heard any abusive words from his wives about any one. During the period of revolt when Hazrat Usman *(RA.)* was being martyred and when the rebels had blocked his supply of food and water, Hazrat Safiyyah *(RA.)* made special arrangement to deliver food to him. (Al-Isaabah)

Hazrat Safiyyah *(RA.)* was very devout and God fearing and held a high position in knowledge. Women from Koofa used to visit her frequently to ask rulings (Masaail), she has narrated many traditions (Ahaadees), even great personalities such as Hazrat Zainul Aabideen, Ishaaq Ibne Abdullaah, Yazeed Ibne Muatab and Muslim Ibne Safwaan has narrated traditions from her.

**Demise:**

She left this mortal world in the year 50 Hijree during the caliphate of Hazrat Muaaviyah *(RA.)* and was buried in Jannatul-Baqee. (Al-Isaabah)

**Hazrat Maimunah *(RA.)*:**

Her blessed name was Maimunah *(RA.)*. Haaris and Khaulahh Binte Auf were her parents and she was the sister of Umme Fazl *(RA.)*. She was first married to Masood Ibne Sakfee, but he divorced her for some unknown reason, then she was married to Aboo Rah'm or Huwaitib. Her second husband passed away in the year 7th Hijree. (Al-Isaabah)

The same year the holy prophet ﷺ had departed from Madeena to Maccah to perform Umrah and the uncle of the holy prophet ﷺ Hazrat Abbaas suggested the holy prophet ﷺ to marry Hazrat Maimunah *(RA.)* and he accepted his suggestion. The holy prophet ﷺ sent Hazrat Jaafar Ibne Aboo Taalib *(RA.)* with the marriage proposal to Maimunah *(RA.)*. Hazrat Maimunah *(RA.)* fixed Hazrat Abbaas *(RA.)* as her representative and in the year 7th Hijree in the month of Shawwal the holy prophet ﷺ married her in the state of Ihram, in lieu of 500 dirham dowry. She was departed to the holy prophet's ﷺ house after Umrah at a place named Sareef located at a distance of 10 miles from Maccah. (Al-Isaabah)

Hazrat Maimunah *(RA.)* was married to the holy prophet ﷺ in the year 7th Hijree and in the year 10th Hijree the holy prophet ﷺ passed away, thus she lived in the blessed company of the holy prophet ﷺ for a period of three (3) years. She was the last wife of the holy prophet ﷺ and after her the holy prophet ﷺ performed no other marriage.

She was devout & had great fear of Allah. Hazrat Aaishah *(RA.)* states about her that, *"Among us (the wives of the holy prophet ﷺ) Hazrat Maimunah (RA.) feared Allah the most and had a kind behaviour."*

Hazrat Yazeed Ibne Asam *(RA.)* states that, *"Hazrat Maimunah (RA.) always engaged herself in Salaah or in any house-hold chores and if she got leisure from these, miswaked (brushed) her tooth."*

## Narrated Traditions (Ahaadees):

She was benefitted a lot by the service of the holy prophet ﷺ and has narrated forty six traditions. Her nephew (sister's son) Hazrat Abdullah Ibne Abbaas *(RA.)* and Hazrat Abdullah Ibne Saddaad *(RA.)* were among those who narrated (traditions) from her. The best commentator of the Ummah (community) Hazrat Abdullah Ibne Abbaas *(RA.)* was his own nephew (sister's son) and he often spent night at his Aunt Hazrat Maimunah's *(RA.)* house.

## Demise:

A strange thing is that Hazrat Maimunah's *(RA.)* departure (to the holy prophet's ﷺ house) had taken place at Sareef and she passed away at the same place and was buried there itself. It is also written in *Majma Uzzawaa'id* that Hazrat Maimunah *(RA.)* fell ill while she was in Maccah and said, *"Take me away from Maccah for I will not die in Maccah and the news of which the holy prophet ﷺ has given me."* Then she was brought to Sareef and she passed away there itself in the year fifty one (51) Hijree. A few scholars hold their view in 61 Hijree. Hazrat Abdullah Ibne Abbaas *(RA.)* led the funeral prayer. When her funeral bier was being lifted Hazrat Abdullah Ibne Abbaas *(RA.)* said to the people, *"Don't lift the funeral bier with a jerk (show respect to it) and don't walk shaking it."* (Mishkaat Shareef)

# The wives alive on occasion of the prophet's ﷺ death

Hazrat Khadeejah *(RA.)* and Hazrat Zainab *(RA.)* Binte Khuzaimah *(RA.)* both passed away during the blessed age of the holy prophet ﷺ.

The names of the wives alive at the occasion of the holy prophet's ﷺ demise are as follows:

1. Hazrat Aaishah *(RA.)*
2. Hazrat Saudah *(RA.)*
3. Hazrat Hafsa *(RA.)*
4. Hazrat Umme Salemah *(RA.)*
5. Hazrat Zainab Binte Jah'sh *(RA.)*
6. Hazrat Juwairiyyah *(RA.)*
7. Hazrat Umme Habeebah *(RA.)*
8. Hazrat Safiyyah *(RA.)*
9. Hazrat Maimunah *(RA.)*

**Summary of the book:**

The holy prophet ﷺ married Hazrat Khadeejah *(RA.)* the first and Hazrat Maimunah *(RA.)* the last. The entire progeny of the holy prophet, ﷺ save a son Ibraaheem, *(RA.)* all were begotten by Hazrat Khadeejah *(RA.)*. The holy prophet ﷺ didn't perform any marriage till Hazrat Khadeejah *(RA.)* was alive and among all the wives of the holy prophet ﷺ Hazrat Aaishah *(RA.)* was the only wife who was not married to anyone before the holy prophet ﷺ.

After the demise of the holy prophet ﷺ Hazrat Zainab Binte Jah'sh (RA.) passed away the first and Hazrat Umme Salemah (RA.) passed away the last.

## Reasons for the polygamy of the holy prophet ﷺ:

How can the slaves of the European culture and the worshippers of carnal desires understand the high Islamic objectives of reforming the social and personal lives of the human beings of the entire world? For the very reason the European writers and those educated at these universities of the European model have not understood the reason of the polygamy of the holy prophet ﷺ and regarded carnal desires as its base; but in contrast If the life of the holy prophet ﷺ were scrutinized no just soul of this world will ever regard carnal desires as its base.

## Let us now scrutinize the life of the holy prophet ﷺ:

The life of the holy prophet ﷺ before prophet hood was before the people of the world in which even the arch enemies of Islaam couldn't touch his personal chastity, especially after having spent twenty five years of life in solitude he married such a woman who was fifteen years elder than the him (holy prophet) ﷺ and who had married twice before the holy prophet ﷺ. So, no just man can reason marriage with such a woman an out come of carnal desires and it is a matter of surprise that though the holy prophet ﷺ got married at the age of twenty five yet, he spent days & days in the cave of Hira worshipping Allah. He used to take meals with him & would return only at its exhaustion.

While the age of youth & merry making came to an end the holy prophet, ﷺ at the age of fifty (50), married Hazrat Saudah *(RA.)* and Hazrat Aaishah *(RA.)* {after the demise of Hazrat Khadeejah} but Hazrat Aaishah *(RA.)* was too minor so her departure (to the holy prophet's ﷺ house) took place in the year 2nd Hijree while the age of the holy prophet ﷺ reached fifty four (54) and after this age the age of polygamy started.

The holy prophet ﷺ had only one wife till the age of 54 and at the age of 58 he had 4 wives and the marriages with the

wives were performed with in the last three years of his life and he passed away in the 10th year of Hijree at the age of sixty three.

Fifty years of the holy prophet's ﷺ life was before the enemies of the holy prophet ﷺ so they had no room to utter a single word about his personal chastity. Now one is bound to think what was the reason for the polygamy of the holy prophet ﷺ after 50 years of age while the precious youth age has been elapsed?

It is clearly acceptable from the Quranic (Koranic) verses and the traditions (Ahaadees) of the holy prophet ﷺ that the personality of the holy prophet ﷺ was a mercy and blessing for the entire worlds & Allah elevated had sent the holy prophet ﷺ for the guidance of human beings of the entire world to draw them out of the darkness of disbelief to the light of Islaam. Religious propagation & instructions were the basic aims of the holy prophet ﷺ which the holy prophet ﷺ along with verbal advices has also showed them through his practice and has guided human beings in every corner from worship at the one end to internal dealings the other; the guidance which was necessary to lead a marital life was given to the entire Ummah from the wives of the holy prophet ﷺ and it was quite necessary for him in favour of the propagation and instruction of faith to have polygamy and especially those issues (Masaail) which are related to the internal affairs of women which only a woman can explain to other. Only Hazrat Aaishah *(RA.)* has delivered the Muslim Ummat two thousand two hundred & ten (2210) traditions (Ahaadees) relating to commandments, rulings, conduct, biography of the holy prophet ﷺ etc. The traditions narrated by Umme Salemah *(RA.)* are three hundred & seventy eight (378).

The service offered by Hazrat Aaishah *(RA.)* to the religion is not hidden from any one after the demise of the holy prophet. ﷺ She propagated the knowledge of Islaam for a period of forty eight (48) years and attained a distinct status religious understanding in

giving legal judgments (Fatwas). The total of her students is about two hundred which also consists of Tabieen & companions of very high degree.

The Muslim community has also been greatly benefited by other wives of the holy prophet ﷺ along with Hazrat Aaishah *(RA.)*. Another reason for the polygamy was that the holy prophet ﷺ attained close relationship with different families of Arab there by aiding greatly in the propagation of Islaam.

Hazrat Umme Habeebah *(RA.)* was the daughter of Aboo Sufiyan *(RA.)* and Negus performed her matrimonial rites with the holy prophet ﷺ and at that time Aboo Sufiyan *(RA.)* was the commander-in-chief of the enemies of Islaam. When he came to know of this marriage he boldly uttered, *"Muhammad ﷺ is a brave man and none has the power to disgrace him."* in other words he meant to say, *"We are engaged in belittling & disgracing him where as it is impossible to belittle him and the marriage of my own daughter has been conducted with him"*. With the marriage of Umme Habeebah *(RA.)* the dreams of the commander-in-chief of the disbelievers were shattered and Muslims gained a great political benefit in addition to above with this marriage the harassment from Aboo Sufiyan *(RA.)* to the holy prophet ﷺ also diminished because the holy prophet ﷺ became his relative.

The holy prophet ﷺ married Hazrat Umme Salemah *(RA.)* after the demise of her husband. She had with her the children of her first husband. So, when the holy prophet ﷺ sent his marriage proposal she said, *"I have children as well"*. To which the holy prophet ﷺ had replied, *"Allah elevated is the protector of your children and I (my self) too will take care in nurturing them."* And then he took great care in nurturing her children and demonstrated the people of the world how to behave with one's step children. Hazrat Umme Salemah *(RA.)* was the only wife of the holy prophet ﷺ who arrived at his house with her children. Supposing if the holy prophet ﷺ had no such wife then

the practical guidance to behave with one's step children couldn't be received any how.

There is a narration in Bukhari & Muslim Shareef that the son of Umme Salemah *(RA.)* narrates that, *"Once I was having meals with the holy prophet ﷺ and was placing my hand here and there in the goblet. The holy prophet ﷺ said "Eat with name of the Allah by your right hand from your front."*

Hazrat Juwairiyyah *(RA.)* was brought as a prisoner from a war and she fell in the part of Hazrat Sabit Bin Qais *(RA.)* or his paternal uncle's part, in distribution of booty. So she requested him her freedom in lieu of set means which he accepted, then she approached the holy prophet ﷺ for financial aid, the holy prophet ﷺ replied, *"Won't I relate you a thing better than this?" "I pay the amount on behalf of you and will marry you".* She accepted this offer with a great pleasure. When the companions of the holy prophet ﷺ had knowledge of this matter they released all the imprisoned men & women belonging to a hundred families in reverence for the holy prophet ﷺ for they were then the relatives of the holy prophet's ﷺ in law's family. When the people of Banoo Mustalik had the knowledge of this excellent behavior they accepted Islaam & entered the slavery of Muhammad ﷺ & the best religion Islaam.

Allahu-Akbar! Think what a great benefit did Hazrat Juwairiyyah's *(RA.)* family attained by this marriage. Hazrat Aaishah *(RA.)* states that, *"With the holy prophet's ﷺ marriage with Hazrat Juwairiyyah (RA.) a hundred families of Banoo Mustalik were freed and I haven't seen a woman who was more auspicious for her tribe than Hazrat Juwairiyyah (RA.)."* In the same way the detail of marriage with Hazrat Safiyyah *(RA.)* is that after the death of her first husband in the battle of Khaibar she was enslaved and fell in the distribution of booty in the part of a companion. Then a few companions urged the holy prophet ﷺ that, *"O prophet ﷺ of Allah Hazrat Safiyyah (RA.) is the daughter of the chief of Banoo Kuraizah tribe, so she is worthy of none but you."* the holy prophet ﷺ called her and gave her the authority to anyone of the two options.

1) Freedom and marriage with him.

2) Freedom and union with her relatives.

On hearing this she accepted the first option and after being freed she accepted Islaam and chose to live as the wife of the holy prophet. With Hazrat Safiyyah's *(RA.)* acceptance of Islaam a great number of people from her tribe accepted faith.

In this way with the marriage of the holy prophet ﷺ with Hazrat Safiyyah *(RA.)* a great number of men were bestowed with the wealth of Imaan, (faith) similarly by means of the marriage of the holy prophet ﷺ with Hazrat Zainab Binte Jah'sh *(RA.)* a great vice of the Dark Age was eradicated. In the Dark Age (age of Ignorance) people considered adopted son as one's own son. So, the step father could not marry the step son's wife even after being divorced by him. This was such a belief which Islaam couldn't accept, so it ought to be abolished.

The holy prophet ﷺ had adopted Zaid, *(RA.)* so people used to call him Zaid Ibne Muhammad ﷺ. There is a narration in Bukhari and Muslim Shareef in which Abdullah Ibne Umar *(RA.)* states that, "*We used to call Zaid as Zaid Ibne Muhammad ﷺ"* to the extent that Allah elevated revealed the holy Qur'aan *"Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you do not know their fathers, then they are your brethren in faith and your friends and there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful."* (Surah e Al-Ahzaab verse.05) then the holy prophet ﷺ said Zaid *(RA.) "You are Zaid Ibne Haarisah Ibne Shurhabeel."*

The holy prophet ﷺ married Zaid Ibne Haarisah *(RA.)* to his (paternal) cousin sister Hazrat Zainab *(RA.)* but as they couldn't accommodate each other Zaid *(RA.)* divorced her, then Allah elevated performed the holy prophet's ﷺ marriage with Hazrat

Zainab *(RA.)*. In this way a superstition of the age of darkness came to an end (It has been described at length in the biography of Zainab Binte Jah'sh *(RA.)*.

The holy prophet ﷺ married Hazrat Aaishah *(RA.)* the daughter of his first caliph Hazrat Aboo Bak'r *(RA.)* about whom the holy prophet ﷺ has said, *"I have paid the reward of each (benefactor) except Aboo Bak'r for Allah will pay his reward on the day of resurrection"* (Tirmizi Shareef)

In the same way the holy prophet ﷺ married Hazrat Hafsaa *(RA.)* the daughter of Hazrat Umar *(RA.)* by whose acceptance of faith Muslims and Islaam were greatly benefited. What reward can be greater than this be possible to the great favours of his both caliphs that their daughters were made the mothers of the believers? Likewise he has done a favour to his third ($3^{rd}$) and fourth ($4^{th}$) caliphs by giving his daughters in their marriage that became his successors in propagating Islaam after his death and sacrificed their lives for the sake of Islaam and indeed what great sacrifices were those!

In addition to above a strange thing to be pondered is that among all the wives of the holy prophet ﷺ Hazrat Aaishah *(RA.)* was the only virgin, except her all the other wives of the holy prophet ﷺ had married once or twice before the holy prophet ﷺ. If the holy prophet ﷺ wished he could have married only virgins and he was also urged thus. Once Hazrat Ali *(RA.)* said to the holy prophet, ﷺ *"The daughter of your (paternal) uncle Hazrat Hamza (RA.) is very charming"*. On hearing this he answered, *"Hamza (RA.) is my foster brother, so his daughter is not lawful in my marriage"*. In the same way some wives of the holy prophet ﷺ urged him to marry their sisters which he did not accept.

Now one can think would a person, wishing to marry solely for his carnal desires, care for the lawful and the unlawful when his each and every statement was fully accepted by all of his relatives.

All these statements and proofs are solely for a person rejecting the prophet hood of the holy prophet ﷺ but the person, who accepts the holy prophet, ﷺ needs no arguments or proofs for he holds the faith that what ever verbs the holy prophet ﷺ has pronounced and practiced were fully in accordance with the commandments of Allah. After accepting him as a holy prophet ﷺ there remains no room for any doubt.

We ask a person who rejects the holy prophet ﷺ and considers his polygamy as based on the desires of the self that why did he make such an announcement which is recorded in Surah Al-Ahzaab Verse no.52 of the holy Qur'aan *"It is not lawful for you (to marry other) women after this nor to change them for other wives even though their beauty attracts you".* It is clearly proved from the commandment of Allah elevated that the polygamy of the holy prophet ﷺ was but executing his commandment.

*The End*

## Books by the same author

1) Azwaaje Mutahharaat (The pious wives of the holy prophet ﷺ) (English and Gujarati)
2) Banaate Taahiraat (The pious daughters of the holy prophet ﷺ (Gujarati)
3) Sahaabiyaat (The fortunate Muslim women who beheld the holy prophet) (Gujarati)
4) Azwaaje Ambiyaa (The wives of the prophets) (Gujarati)
5) Hayaatus Saalihaat Part one (The lives of the righteous women) (Gujarati)

6) Hayaatus Saalihaat Part Two (The lives of the righteous women) (Gujarati)
7) Aap Shaitan Thi Kaee Reete Bach Sho? (How can you prevent yourselves from devil?) (Gujarati)
8) Ahkaame Jumah (Commandments for Friday) (Gujarati)
9) Hajj Na Panch Divaso Ane Umrah No Mukhtasar Tareeqo Five days of Hajj and procedure of Umrah in brief (English, Urdu & Gujarati)
10) Surat Thee Shimla Ni Pahaadio Sudhee (From Surat to the mountains of Shimla) (Gujarati)
11) Masaaile Qurbaani (Issues regarding sacrifice) (Gujarati)
12) Ahkaame Ramazaan (The commandments for the month of Ramazaan) (Gujarati)
13) Akhlaaqe Salaf (The conducts of the saints of the past era) (Gujarati)
14) Fazaaile Maccah Wa Madeenah (Virtues of Maccah and Madeenah) (Urdu pages-100)
15) Fazaaile Maccah wa Madeenah (Virtues of Maccah and Madeenah) (Urdu revised edition pages-254)
16) Gustaakh Zabaan Khamosh Ho (O rude tongue keep silence) (Urdu)
17) Khutbaate Jumah Ma a Mukhtasar Masaaile Jumah (Friday sermons along with brief issues of Friday)
18) Hazrat Maulaana Yoosuf Saahib ke Bayaanaat (Speeches of Hazrat Maulaana Yoosuf Saahib) (Urdu)
19) Aayaate Qur’aani Se Masaail e Sulook Ka Istimbaat (Deduction of issues of mysticism from the verses of the holy Qur’aan) (Urdu-Arabic)
20) Sharahe Mufeeduttaalibeen (Guide for Mufeeduttaalibeen) Urdu (Upgraded edition)
21) Aayaate Qur’aaniyyah ke Shaane Nuzool (Circumstances of the revelation of Quranic (Koranic) verses)

(Urdu-Arabic Part-One five chapters Pg.707)

22) Aayaate Qur'aaniyyah ke Shaane Nuzool (Circumstances of the revelation of Quranic (Koranic) verses)
(Urdu-Arabic Part-two)



## The aims of the Institute Faize Daarain

1) To publish and distribute religious books by being written in various languages.

2) To establish and aid Islamic elementary (Maktab) and high schools (Madarsah).

3) To deliver the true faith by means of publishing religious pamphlets and orations.

4) To aid the poor students and poor Muslims (Will also be our aim in near future)